The LUTHERAN

THANKSGIVING

"... his mercy endureth forever"

No. 9

NOVEMBER 27, 1957

CENTS

Never Too Young

WHAT A JOB I had taken on! With the regular first-grade teacher away, I'd agreed to take over her Sunday school class. The children were typical six-year-olders, full of energy, noisy, inattentive. I was beginning to wonder if anything I'd said had "gotten through" to their young minds.

THE STORY was about Jesus visiting his friends Mary and Martha and their brother Lazarus. I asked the youngsters, "What would you do if Jesus visited you?"

The answers were quick and plentiful.

"I'd tell him I loved him."

"We could show him our pictures."

"We could show him the big church.

"We could sing for him."

"We could show him the manger w made for Christmas."

BUT ONE little girl gave the best answe of all. "He *is* here," she said. "Ou teacher says he is here with us ever Sunday."

We need never worry about our chi dren being too young to learn. Just s we never get too old!

—MARY LOUISE KITSEN

The LUTHERAN — News Magazine of the United Lutheran Church in America

G. Elson Ruff, Editor. Albert P. Stauderman, Associate Editor. Edmund W. Jones, Art Directe Robert E. Huldschiner, Hilda Yost, Sigurd B. Hagen, Assistant Editors

COMMITTEE ON CHURCH PAPERS: Rev. Robert D. Hershey, S.T.D., Chairman; Rev. Paul E. Valentiner, Secy Rev. Willard D. Allbeck, Ph.D., D.D., Donald T. Forsythe, L.H.D., Rev. Ernest J. Hoh, Litt.D., W. Emerson Rec LL.D., Rev. Joseph Sittler, Jr., D.D., Rev. Theodore G. Tappert, D.D., Litt.D., William E. Keister.

PUBLISHED WEEKLY by the United Lutheran Publication House, 1228 Spruce Street, Philadelphia 7, Pennsylvani H. Torrey Walker, Business Manager. William H. Keyser, Advertising Manager. Harry B. Ward, Circulation Manager.

CHANGE OF ADDRESS AND RENEWAL ORDERS

are to be sent to Circulation Department, **The LUTHERAN**, 1228 Spruce Street, Philadelphia 7, Pa. Please allow four to six weeks for changes to become effective. To insure accuracy on changes of address, please include present address sticker together with your new address.

Subscription Price, $3.50 a Year. **Copyright, 1957 by the United Lutheran Publication House.** **Printed in U.S.A.**
Entered as second-class matter, October 29, 1923, at the Post Office, Phila., Pa., under act of March 3, 187

THIS WEEK in The LUTHERAN

THERE'S NO LONESOME THANKSGIVING - By Ralph W. Loew 11
We can be thankful only if we feel we are a part of God's family

MY BOYS TOOK ME TO CHURCH - - - By Lena Bergstrom 12
The story of a mother who had to be shown what she was missing

PRAIRIE ART CENTER - - - - - - By Vivienne L. George 15
A small Kansas colony produces distinctive Lutheran art

HOSPITALS BEAR THE LUTHERAN LABEL - - - - - - - - 19
California congregations support a program of medical care

EDITORS ARE IMPROVING - - - - By Roland E. Wolseley 21
Andy lost his respect for one church magazine, until —

NEWS

Church in the News - - - - - - - - - - - - - - 4

Washington: Civil Rights Commission - By Robert E. Van Deusen 10

News in the Churches:

Kentucky - - - - - - - - 38
Pennsylvania:
Altoona - Robert G. Sander 42
Gettysburg - Jeanne Weber 35
Philadelphia - Carl W. Weber 33
Pa.: Reading - - W. R. Siegart 45
Pa.: York - - Paul Levi Foulk 34
South Carolina - Wynne C. Boliek 46
Texas-Louisiana - James F. Vorkoper 40
Western Canada - E. G. Goos 39

Pennsylvania Ministerium Favors Eighteen-District Plan - - - - 32

Guests From Abroad Studied Evangelism in America - - - - - - 37

FEATURES

Five Make a Family: Spontaneous Invitation - By Margaret A. J. Irvin 23

Worship Notebook - - - - - - - By Edgar S. Brown, Jr. 25

Personal Problem Clinic - - - - - - - - By Earl S. Rudisill 27

A Guide to Bible Study: John's First Letter - - By John Schmidt 28

Books - - - - - - - - - - - - - - - - - - 30

In Conclusion - - - - - - - - - - - - - - - - 50

President urges Thanksgiving worship . . . Censorship of radio and TV programs threatened by Roman Catholics . . . Sputniks make brotherhood imperative, Stevenson says . . . Colombian persecution reported waning

THE CHURCH IN THE NEWS

Nation is called to worship

Americans should on Nov. 28 "gather in our respective places of worship or in our homes and offer up prayers of thanks for our manifold blessings," President Dwight D. Eisenhower urged in his Thanksgiving proclamation.

The President asked the people to "dwell upon the deep religious convictions of those who formed our nation out of a wilderness and to recall that our leaders throughout the succeeding generations have relied upon Almighty God for vision and strength of purpose."

"As a nation we have prospered," the President continued. "We are enjoying the fruit of our land and the product of our toil; we are making progress in our efforts to translate our national ideals into living realities; and we are at peace with the world, working toward that day when the benefits of freedom and justice shall be secured for all mankind."

Such blessings should be "tempered with compassion . . . and an active concern for those less fortunate in our own country and in other lands," Mr. Eisenhower concluded.

Lay seminars planned

The first in a new series of Faith and Life Institutes would be held at Des Moines Dec. 6-8, Dr. Harold Haas, executive secretary, reported to the United Lutheran Board of Social Missions at its meeting in New York this month. Sponsored by the board's Department of Social Action, the Des Moines meeting would bring together 35 lay leaders to discuss "the farmer under the impact of technology." Dr. Harold C. Letts and the Rev. Rufus Cornelsen will conduct the sessions.

Aim of the institutes is to help leading laymen "think through the meaning of the Christian faith in what they are doing," Dr. Haas said. "It will help them see the relation of church and religion to everyday life."

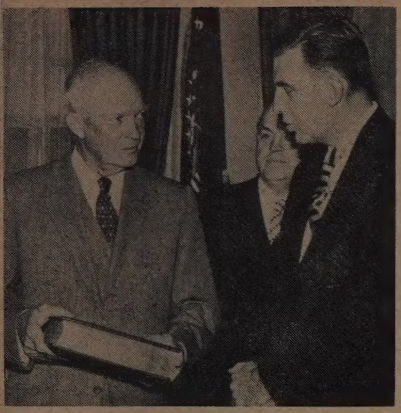
A similar meeting at Santa Barbara, California, Jan. 10-12 will discuss "the company man," Dr. Haas continued. Laymen in industrial management positions will be the conferees. Later next year a New York meeting will bring together members of the medical professions and a Washington meeting will discuss the role of women in public life.

Half-billion Bibles distributed

A nine-pound Bible presented to President Eisenhower in a White House ceremony last month marked the issuance of the first half-billion volumes of Scripture by the American Bible Society since its founding in 1816. Numbered 500,000,001 to mark the start of the second half-billion, the volume was a red, Morocco-bound King James version.

Presentation was made by Dr. Robert Taylor, Washington City Bible Society secretary, and Dr. James Z. Nettinga, ABS secretary (*see photo*).

Dr. Nettinga told the President that



PRESIDENT GETS BIBLE
Bible Society number: 500,000,001

40 million Bibles had been distributed by the society to members of the armed forces and that more than 600,000 Braille copies had been made available to the blind. Because of increased facilities, the society will distribute its second half-billion copies in 25 years, Dr. Nettinga predicted.

TV shows protested

Television was having more than usual trouble with religious and moral issues this month. The Columbia Broadcasting System was involved in two controversies.

The New York Public Library, usually a model of peace and quiet, precipitated one argument when it withdrew its sponsorship from a Veterans' Day telecast which assailed war as a means of solving man's difficulties. Called "Faces of War," the script quoted writers from Homer to Mark Twain to show the wastefulness and inhumanity of such conflict. Panelists were Mark Van Doren, Norman Cousins, Dr. Margaret Mead and author James Jones. A library spokesman said the program might jeopardize "national security" and that the library would not take sides in "sensitive areas." The program was produced by the Metropolitan Educational TV Association, of which the library is a member.

CBS also became the target of church groups when it planned a Nov. 17 program on religious revivalism for its "Seven Lively Arts" series. The program analyzed the methods and work of Billy Graham, Billy Sunday, Aimee Semple McPherson, Oral Roberts and others. In response, the network changed the title from "The Evangelists" to "The Proclaimers" and finally to "The Revivalists." It issued a statement saying that the program was not intended "to concern itself with the evangelical work that is quietly carried on throughout the churches of the nation as a regular part of their over-all religious pattern."

Catholics to censor programs

If this month's TV problems were a molehill, there might be a mountain looming ahead.

In September Pope Pius had issued a major encyclical called "Remarkable Inventions" in which he urged Roman Catholics to set up "offices of supervision" to warn church members against radio or television shows that might be injurious to their faith or morals.

Meeting Nov. 16 at Washington, U.S. Roman Catholic bishops took steps to carry out the Pope's orders. Though denying any attempt at censorship, the hierarchy laid plans to set up an agency that would be "watchful over the fields of radio and television." Methods of operation would be announced within a week, a spokesman reported.

The 178 cardinals, archbishops and bishops who issued the formal statement at the close of their three-day annual

meeting took notice of charges that Roman Catholics "censored" motion pictures and literature through their Legion of Decency and National Office for Decent Literature. Their "evaluations" of movies and books were "a guide for Catholic people" and did not deprive any American of constitutional rights, the hierarchy said. "The right to speak out in favor of good morals can hardly be challenged in a democracy such as ours."

Sputniks stir varied reactions

It was an unusual congregation that did not during the past few months hear something from its pulpit about the man-made satellites. Churchmen and church groups propounded a wide variety of warnings and conclusions.

Massachusetts seemed most concerned. The state council of churches at its annual convention adopted a resolution asking Americans to regard the sputniks "without panic and without forgetting reality of spiritual power." Methodist Bishop John Wesley Lord told a Wilmington (Mass.) congregation that renewed dedication to "moral and spiritual concepts of life" was necessary to meet the "threat" of the satellites. Panic or hysteria would be a "tragic mistake," he added. Dr. Harold J. Ockenga of Boston's Park Street Church, a fundamentalist leader, saw the fulfillment of prophecies in the "great threat of a military power and science," citing the biblical reference to "signs in the sun, moon and stars before the coming of the Lord."

Need for brotherhood seen

The sputnik's "bleep-bleep" is telling the world that it has no option but to turn "from narrow nationalism, sectarianism, racialism," said former Governor Adlai E. Stevenson at the annual dinner meeting in New York of the National Conference of Christians and Jews. "It is saying that the only conceivable relationship among men is one based on men's full respect—yes, their love, if you please—for one another."

"The choice is either extinction or the human brotherhood that has been the vision of the visionaries since the beginning of time," Mr. Stevenson continued.

Dr. Maurice Eisendrath, president of the Union of American Hebrew Congregations, told a national convention of the men of his organization at Pittsburgh to put greater emphasis on spiritual values. "In this age of missiles and satellites we should be at least as concerned with the mission to mankind as we are with a missile to the moon," the Hebrew leader declared. "The important question is not whether we reach the moon ahead of the Russians, but whether we prove our democracy in relations with the rest of mankind."

Children aided by LWF, USAF

A blond, bright-eyed German girl arrived in New York early this month aboard the Oceanship *Berlin* on the way to the Mayo Clinic, Rochester, Minnesota, and a delicate operation that may save her life.

Nine-year-old Christine Kaelberer of Oetlingen had been in constant pain since infancy though she always insisted, "Nothing hurts me." To repair a heart defect which would soon be fatal, neighbors raised 10,000 marks (about $2,500) for doctors' fees and hospitalization. Lutheran World Federation aid provided for the trip to Minnesota.

The operation is performed only in the U.S., doctors said. Christine's body will be artificially frozen before the heart is detached from the blood vessels and the repair work done. Dr. John W. Kirklin, staff surgeon at the Mayo Clinic,

HERE ON MERCY TRIP
Christine and her father

said four out of five of the operations have proved completely successful.

In France, Roman Catholics enlisted the aid of the U.S. Air Force to fly six-year-old Benoit Jeantou, a leukemia victim, on a pilgrimage to Lourdes. Train or auto trips would have been fatal to the weakened boy, doctors said.

Kenosha welcomes Carthage

The city council of Kenosha, Wisconsin, had on Oct. 14 approved sale of 68 acres of 146-acre Alford Park to the Kenosha Foundation, which in turn would donate the site to Carthage College, a ULC institution. The college has since 1870 been located at Carthage, in Hancock County, Illinois. It planned to establish a second campus in the Wisconsin city. A Kenosha attorney fought the move, said "thousands of people" had asked him to begin legal action to prevent the sale of park land.

Late last month the Kenosha Chamber of Commerce held its annual dinner, gave an ovation to representatives of the college. Chamber members said citizens were enthusiastic about the coming of the college, would raise $750,000 to help erect buildings. ULC synods supporting Carthage have agreed to help raise $2 million for the new plant.

Dr. Harold H. Lentz, Carthage president, told the diners that long-range plans had been adopted for the development of the Kenosha campus, with six "buildings of quality" to be built as soon as possible. Accreditation had already been promised, he announced, adding that enrollment would be limited to 2,000 students. In the first year's operation only freshmen would be admitted, he said. Doors would open within the "next year or so," the Kenoshans were told.

Colombian violence disputed

For years the South American land of Colombia had been a hotbed of anti-Protestant violence. U.S. groups documented 700 cases of hostile acts against churchmen or church property since 1949. Roman Catholic priests had been accused of inciting or participating in some of these.

Writing this month in the Bogota paper *El Tiempo,* the Rev. Eduardo Ospina, an official of the Colombian Roman Catholic hierarchy, denied "with special vigor" that Catholics were responsible for the situation. Although it was true that Protestants in Colombia had suffered fires, confiscations and even death, Father Ospina attributed this to "ignorant and fanatical persons" who also committed outrages against Roman Catholics.

Quoting an American magazine's statement that "the people of Colombia and probably 95 per cent of the Catholic clergy have nothing to do with persecution," Father Ospina asked, "With what right and with what honesty does anyone speak of persecution against Prot-

estants in this country?" The Roman Catholic spokesman did not explain further the 95 per cent figure.

Pope warns of dangers

Most of the Colombian violence had been directed against small missions conducted by U.S. sects, although several Lutheran missions had been damaged or otherwise prevented from carrying on their work.

Last month Pope Pius told a world congress of Roman Catholic laymen meeting in Rome that four "mortal dangers" threatened the church in Latin America. He listed these as "the invasion of Protestant sects, secularization of the whole of life, Marxism springing up as the most active element in the universities and controlling almost all the workers' organizations, and finally, a disturbing form of spiritualism."

Hostility reported waning

Last month's outbreaks included bombing of a small Protestant church at Ocana, in the North Santander department. A homemade bomb damaged the door, walls, and part of the roof of the building. In a rural area of Tolima province, bandits murdered a Roman Catholic priest and five other men. The priest was the third to lose his life in the area, Roman Catholic authorities said.

About four-fifths of Colombia is considered Roman Catholic mission territory where by treaty with the Vatican no Protestant churches or schools are permitted and where Protestants are barred from "making public demonstrations of faith through radio broadcasts or public meetings," the Evangelical Confederation of Colombia said this month. However, Interior Minister Jose Maria Villareal had pledged on Sept. 30 that his government "will do everything in its power to restore constitutional rights to all Colombians."

The confederation said there had been "a decrease in acts of violence or discrimination against Protestants" and predicted that "this trend will continue in all the country."

Land of Lutherans

Everybody has known for a long time that there are a lot of Lutherans in Minnesota. A survey completed recently by the National Council of Churches and the National Lutheran Council provided proof.

Of Minnesota's nearly three million people, 1,869,583 are designated as "churched." Largest single affiliation is to the Lutheran church, which has 42.5 per cent or 794,445 persons in its 1,996 congregations. Roman Catholics come next with 690,807 members.

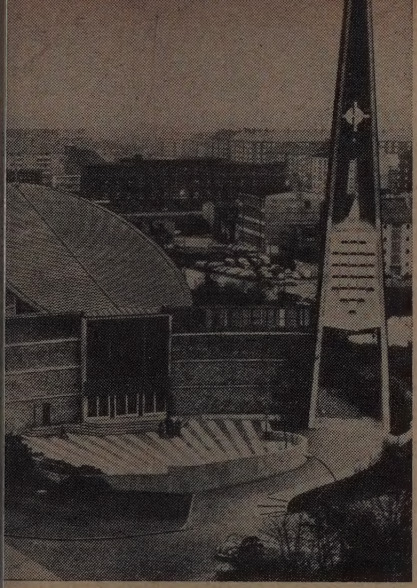
The figures indicate that Minnesota stands second only to Pennsylvania in the total number of Lutheran church members, and second to the Dakotas in the percentage of the population which is Lutheran.

Lutherans have established 76 mission congregations in Minnesota since 1945, the survey revealed. Thirty-five of these were in the Minneapolis-St. Paul area. The survey is "a guide to boards and committees in ascertaining opportunities and responsibility and in developing policy and planning for future advance," the NLC suggests.

Cross to stay on Minnesota emblem

A cross will remain on Minnesota's state centennial emblem, the state commission in charge of the 1958 celebration decided by a 10-3 vote last month. Efforts had been made to have an unadorned church spire substituted.

"We cannot change history," declared



ODD CHURCH IN HAMBURG
Recently dedicated Holy Trinity Lutheran Church in German city has A-shaped tower separate from oval nave

Rep. Peter Popovich of St. Paul, commission chairman. "Anyone trying to ignore the part Christian missionaries have played in the early history of the state is trying to ignore Christianity itself."

Minnesota Jewish Council and Rabbinical Commission called the action "most regrettable." Their statement said "Jewish citizens, in good conscience, will not be able to participate in many aspects of the centennial celebration."

A Minnesota poll had shown 66 per cent of all Minnesotans favored keeping the cross on the emblem, while only 19 per cent opposed it.

Clergy prayers opposed

Canada's parliament recalls that before the turn of the century an Anglican bishop who was a member of the Senate always opened sessions with prayer. The length of his prayers often disrupted the legislative schedule for the day. After his death the Senate ruled that the speaker should read brief prayers at the opening of each session, one day in French, the next in English. These two are Canada's official languages.

This month Frank Howard, member of the House of Commons, proposed that a minister or priest be invited each day to open parliamentary sessions. Prime Minister John Diefenbaker, a Baptist, opposed the suggestion but countered with the proposal that a prayer room for members of parliament be established near the Commons' chamber. Reading of a prayer by the speaker meets in general "the feelings, aspirations and desires of members as a whole," he said.

And so forth

Shortage of pastors in the Lutheran State Church of Finland was reported by the Bishops' Council. Eighty parishes are without pastors. Efforts will be made to recruit more divinity students and to find substitutes for some of the 300 ordained clergymen who are currently employed in non-parish administrative jobs by church and welfare organizations.

Dr. Hugo Hahn, 71, former bishop of Saxony and onetime head of the Evangelical Church in Germany, died early this month.

U.S. church construction was at a record $80 million in October, government agencies reported. Total for the first 10 months of 1957 was $716 million, a 15 per cent increase over 1956.

A typhoon-proof and earthquake-proof Lutheran Service Center will be built on Okinawa, Lutheran Service Commission officials said. Ground for the new structure was to be broken this month.

WASHINGTON

By ROBERT VAN DEUSEN

CIVIL RIGHTS COMMISSION

JUST BEFORE adjourning, Congress passed the first civil rights bill to be enacted in 82 years. A long and bitter fight ended in a compromise which satisfied neither extreme.

The three main provisions which survived the legislative battle were: 1) authority for the federal government to seek court injunctions against people seeking to deprive others of the right to vote, with contempt action in such cases subject to trial by jury; 2) setting up a six-man Civil Rights Commission to investigate alleged violations of civil rights and to appraise civil rights legislation; and 3) forming a special civil rights section in the Department of Justice.

Commission Members

PUTTING the second provision into effect awaited the appointment of the Civil Rights Commission by President Eisenhower. Appointment of the Commission was announced by the President Nov. 8. The six members were drawn from the fields of law, education, and government, and came from both the North and the South. They included a Negro and a Roman Catholic priest. Political affiliation: three Democrats, two Republicans, and an independent. They are:

1. Stanley F. Reed, chairman, a Kentucky Democrat. He retired last year from the Supreme Court where he had served for 19 years. He was a member of the Court which made the unanimous decision in 1954 that enforced segregation in public schools is unconstitutional.

2. John A. Hannah, vice chairman, a Michigan Republican. He has been president of Michigan State University since 1941. For two years (1953-54) he served as Assistant Secretary of Defense for Manpower and Personnel.

3. John S. Battle, a Virginia Democrat. He served his state as Governor, 1950-54. Opposed to integration, he campaigned for Governor-elect Lindsay Almond this fall but would not subscribe to Senator Byrd's "massive resistance" slogan. He helped work out a compromise civil rights plank in the 1956 platform of his party.

4. The Rev. Theodore M. Hesburgh, an Indiana independent. Father Hesburgh has been president of Notre Dame University for the past five years. He was an Army chaplain during World War II.

5. Robert G. Storey, a Texas Democrat. He has been dean of the law school at Southern Methodist University for the past 10 years. He was president of the American Bar Association, 1952-53.

6. J. Ernest Wilkins, an Illinois Republican. He is Assistant Secretary of Labor for International Labor Affairs. The highest-placed Negro in the executive branch, he served as vice chairman of the President's committee on racial discrimination in government contracts.

TO THESE six men is committed one of the most delicate jobs imaginable. They will have to use the most scrupulous fairness and divorce themselves from any suggestion of political motivation.

At the same time they must uphold the American heritage of equal rights for every citizen. In developing a philosophy and standards of procedure, they have an opportunity to give the Commission real stature in our national life.

THERE'S NO LONESOME THANKSGIVING

WE ARE GRATEFUL TO GOD ONLY WHEN WE FEEL WE ARE PART OF HIS BIG FAMILY

A FEW YEARS AGO, as the ship nosed its way into the New York Harbor, the passengers lined the rails to thrill at the sight of the famous skyline of Manhattan. There, proud, arrogant and with a fine kind of majesty, these cathedrals of business jutted their lofty towers into the sky, looking more like a kind of processional than a melange of buildings. Standing there, glad to be home again and thrilled by the amazing sight, we watched it all. As though she sensed our inner feeling, an Englishwoman standing near by said, "How terrible to have this responsibility in a world such as this."

It was a remark not easily forgotten. It makes one wonder about the things we're thankful for in such a time. One commentator, Dr. Umphrey Lee, insists with justice that most thanksgivings are not for full stomachs. Rather, he said, people are more thankful upon deliverance from danger or trouble.

Continues Dr. Lee, "The most devout thanksgiving I ever heard was from an old man in a country church years ago. Browbeaten by his wife, unsuccessful in business, suffering from ill health, he gave his testimony in a communal meeting of thanksgiving where individuals explained, frequently at length, their reasons for thanksgiving. The old man finally arose and stated his case in one sentence. 'I'm thankful,' he said, 'that I'm alive.'"

EXPRESSING GRATITUDE does set one thinking. It means that we do have a terrible responsibility in being the stewards of this amazing storehouse of wealth. It means that in a time when just to be alive is a cause for thanksgiving, we have new and magnificent opportunities to share gratitude in sacrificial ways.

Just as there's not much sense in saying "I thank Thee, God, for my solid gold Cadillac, while this other fellow has to trudge on his own two feet," so we can hardly thank God that we have Fort Knox when the other nations don't. Ours is the need, if we are to have the spirit of the Thanksgiving season, of honest gratitude which recognizes all possession as a stewardship.

SOMETIMES THIS FATNESS of possessions can separate a person from his fellows. Frederick Lewis Allen tells of J. Pierpont Morgan and his loneliness as he sat in the great library surrounded with first editions and beautiful books, whiling away his time playing solitaire. It wasn't that he had things, but that he was isolated from life because he had things he did not understand.

Just being without things doesn't turn the trick, either. Poverty, illness and trouble also separate a person from life, bringing the unhappy loneliness which blots out the cause for gratitude, because of experiences never understood.

So it is neither wealth nor poverty but

By RALPH W. LOEW
Pastor, Holy Trinity Church, Buffalo, N. Y.

that rare virtue of a love that passes understanding, a kind of redeeming godliness, a spirit of "connected-upness" with life. There are times when we see accidents on the roadside and are horrified, but we can go on with no connection with them. We see them and we withdraw from them. But, if we know someone involved, if we recognize that someone in that accident is a friend or relative, we quickly become a part of the event.

NO MAN HAS REALLY lived until he is startled, day after day, into this quality of belongingness, this sense of being connected-up with the hurts and joys, the defeats and the triumphs, the heartaches and the heart-huzzahs of humankind. Then he understands how selfishness has really cut him off, and compassion has bound him close; how pride has separated him from his brother and reverence has united him with all mankind.

In a little Ohio village the rains of spring would bring, year after year, the sudden floods which would cut off the people of that village from the world beyond. It also took from them their water supply. For those few days, the villagers would come to the wells which were still in the town, and there, pumping water, would see their common dependence upon a common source of supply. They were bound together there in the neediest of moments. When the flood subsided and normalcy returned, each could return to his own little water spigot.

THANKSGIVING is the time to underline our common source of supply, to acknowledge with humble reverence that we belong to each other, and that because all of us have first belonged to God. To know that is to be thankful to be really alive!

My Boys Took Me to Church

THERE'D BEEN A BIG EMPTY PLACE IN MY LIFE AND I RESISTED EFFORTS TO FILL IT UNTIL TWO LITTLE BOYS HANDED ME AN ULTIMATUM

By LENA BERGSTROM

I SUPPOSE I LIKE going to church, first of all, to worship. The stillness of the church, even when it's filled with people, seems to me like the quiet of a green meadow with a creek winding through. Or a forest with the breeze speaking from each leaf and bough.

PERHAPS BEING raised in a cattle country where there were few churches makes me appreciate the singing. But I was a long time getting started in my church-going. Maybe that's why it means so much to me now.

I GREW UP in the hills of Idaho. Wide open spaces. The hills were green with bunch grass and strong with the smell of wild onions in early spring. In August the hills were bleached brown and the air was hot with odor of sunflowers and sagebrush. When the sun went down you

The true story of a girl from the wide open spaces who finally found a place of peace, quiet and worship

ut on a coat unless you liked being cold.

Where I was raised there was a church welve miles from home. A little white-ainted one. There was a general store—roceries and post office on one end. A ew racks of cotton dresses and a counter f jeans and shirts on the other.

Beyond the store was a dance hall and garage that used to be a blacksmith hop. The church was about three houses way from the dance hall, with just a veed-grown lot separating it from the emetery. Only once was I in that church nd that was at father's funeral. That was is only time there too.

He had been tall, rawboned, and eavy-handed, my father, and he downed is whiskey straight. He was a cow-uncher from Texas. Maybe this is a queer way to be explaining why I love o go to church. It seems now that I tarted my church-going through selfish-ess and because of a bad case of ignor-nce.

AFTER MY MARRIAGE I went to a hos-ital to have my first baby. The hospital vas eighty miles away. Since my hus-and was cutting fence posts that early pring, for the snow had melted fast, I ad to go alone by bus. My brother was nore learned than I, since he'd had his ppendix out, and he knew the questions hat would be asked.

"They'll want to know what's your eligious preference," my brother said.

"What will I say? I don't know any-hing about religion."

"Just say you're a Protestant and that akes care of everything."

Then we moved to Seattle, and by that time my boy was old enough to attend Sunday school. But I didn't know about such things. Our neighbor who had a boy solved the problem for me.

"SEND YOUR youngster with mine. It gives you a whole hour to yourself while he's in Sunday school. Worth it to have peace and quiet even for an hour."

Several years of this and costing only a dime each Sunday. Smart parents.

Then there was another little boy and the pattern was repeated. The older child is in Scouts. Scouts are sponsored by the church. Each Sunday the two little youngsters with scrubbed faces and hair parted just so, trot to their class and when they come home with colored papers sticking from a pocket or held in their hand as a flag, they ask and are puzzled.

"Why don't you go to church like other mamas and daddys?"

"Daddy works all week and he likes to have one day just to rest."

Rest, it was no rest. It was sandpapering each other's nerves with bickering. And all the while that empty feeling of futility.

THEN CAME the Sunday after class and in the living-room our children spread their legs. Defiance flashed in two pairs of blue eyes. "You'll have to come next Sunday!"

"Why?"

"The pastor said so." The boys were choked up and the shame of us came through in their halting sentences. The minister was holding a special class for parents who didn't want to come to services. He was teaching it himself before the church hour. "You can come without Daddy if he don't want to go. And we'll show you the puppies that are at the house right down here a ways."

That was how and why I started to

church. It was strange to be wearing nylons and a hat this time of day instead of poking around the house in a pair of pedal pushers and wishing the day was over. People were friendly in the church and they smiled. It was a proud and embarrassing feeling to walk out from your house with a Bible in your hand. The Bible was mine, a gift. Just because I didn't read it didn't mean I wasn't glad to have it in the house.

ONCE THE minister asked—and he seemed to be looking just at me—"If there is any particular question you have, we'll discuss it from the Scripture."

I didn't like to admit I had no question, for there was nothing I knew to ask about. My face burned hot and I knew it must be red. To this day I am thankful to the man who shot up his arm and demanded. "Do angels have bodies? And if they don't have, how could Jacob have wrestled with that one all night?"

A year passed with suggested home study, which I didn't study. Then came the time when the minister announced that the class would have to be postponed until some later date for the congregation had grown until it was necessary to use this hour for a duplicate service. He was sorry for he too had grown to like this question-and-answer class. As I looked about, everybody else's face looked as if they had no friends anymore and that was exactly the way I was feeling.

The minister said, and he smiled very nicely, "It should be a pleasure to see each and everyone of you at the worship service, and I urge you to come."

THE NEXT SUNDAY feeling sorry for myself I stayed home since there was no class and I poked about the house in some old pedal pushers. Futility hung in the air. My husband was cranky and I was too. Our two little boys came home from Sunday school, one with the colored papers in his hand, oh, so carefully and the other had his papers folded from a pants pocket. They asked, both together. "Why didn't you go? We did."

The first time at the church service I was uneasy and yet thrilled at the depth of the organ tones. When the choir came in measured step, their trained voices singing the processional hymn, something soared in my heart. Spotted here and there among the stylish women and well-groomed men were familiar faces from the study class. Warmth and the feeling of coming home was with me as my head bowed in prayer. That is why I like going to church to worship.

It does my heart good to see so many young people there and I think again how much better they are than I was at their age. Perhaps I am still selfish for going to church gives to my life a green meadow with a creek winding through.

ONE DAY Ethel Barrymore was asked the secret of her productive life. Among other things, she answered, "You must learn, above all, not to waste your soul and energy and brain and strength on all the little things. I suppose the greatest thing in the world is loving people and wanting to destroy the sin but not the sinner. And not to forget that when life knocks you to your knees—which it always does and always will—well, that's the best position in which to pray, isn't it, on your knees? That's where I learned." —MELVIN E. WHEATLEY, JR., in *Going His Way* (Revell)

Prairie Art Center

Lutheran craftsmen in little Kansas town pour wealth of religious paintings and altar pieces into churches throughout midwestern America

By VIVIENNE L. GEORGE

THE SUN-BAKED, dust-blown Kansas prairie is about the last place where you'd expect to find an artists' colony.

Ordinarily art flourishes in unusual places, like the Left Bank in Paris, Greenwich Village, or Taos, not in the everyday matter-of-factness of the price of wheat and the condition of the fields after the last rain.

But in Lindsborg, Kansas, a colony of artists and craftsmen who are predominately of the Lutheran faith are creating a tradition that is becoming a landmark in the culture of the Midwest.

A newspaperman once wrote that in every home of Lindsborg's 2,500 population, you could expect to find a musical instrument, a piece of good art, and a Swedish Bible.

The Bible is a reminder of the time—around 85 years ago—when some 250 immigrants picked up bag-and-baggage from one community in Varmland, Sweden, and came in a group to make a start in the New World.

BECAUSE THEY were homesick, they clung together and tried to recreate, as nearly as possible, the life of the community they had left. This meant the fostering, in artists' and craftsmen's guilds, of the skills handed down from generation to generation.

So the skills took root and flourished in the Kansas soil. As in generations before, they translated through their fingers the element dearest to their hearts, their love for Christ and his church.

Today, three or four generations beyond those immigrants with their hand-carved wooden trunks and their cherished family Bibles—many of them printed in hand-set type dated in Gothenburg in 1547—the skills have matured and mellowed, blending the feeling of today with the love of yesterday.

LINDSBORG HAS BEEN called a "town that breathes art." You can find it almost anywhere. In the town's two Lutheran churches there are handmade

Malcom Esping at work on altar cross. It is of glazed copper with silver filigree symbols

Signe Larson and her sister Elvira pose with her famous "Head of Christ" painting

paraments, and enormous altar paintings that rival those in European cathedrals. And the intimate little studios are tucked away in small side-streets, out of which pour brass altar pieces, candelabra, crucifixes, mosaics, and paintings that are becoming more and more sought after in churches of all denominations in the Midwest.

AN ARTIST who specializes in brass altar pieces, and whose work is much in demand, is Malcom Esping, whose studio adjoins the Greyhound bus depot in Lindsborg. Esping also does altar crosses in copper with Christian symbols such as the Agnus Dei, color-glazed and outlined in silver filigree cloisonne-work. He loves the symbols of the church, and never tires of incorporating them in his art.

Esping has created pectoral crosses for at least one conference president of the Augustana Church, and always has a backlog of orders from pastors and churches.

IN A NEAT LITTLE STUDIO named "The Village Spire"—because it lies within the shadow of the white tower of Bethany Lutheran Church—Signe Larson paints her version of the head of Christ that is known throughout Protestantism.

The loving portrayal of the Christ of the Lord's Prayer, which the artist has titled "Thy Kingdom Come," is the expression of a deep consecration, and the result of earnest prayer for guidance in the interpretation of the Redeemer.

ALTHOUGH the artist dedicates all her canvases to her Master, and often glorifies his handiwork in landscapes, still life, and animals, it is in the realm of sacred art that she is at her best.

The walls of her studio are lined with paintings and lithographs of several versions of her face of the Christ. Thousands of copies have been reproduced and many and varied are the ways they have been used. Large copies, done in oils are the prized possessions of individuals and churches. Smaller prints have been

used as magazine covers, greeting cards, church bulletins and in this form have traveled to the four corners of the globe.

Signe Larson is an artist whose faith has lifted her over the hurdle of a physical handicap for which she has needed great courage. She was born deaf and with a speech impediment that keeps her from communicating freely, except through the medium of her canvas.

She and her sister Elvira make extensive tours, that have ranged from coast to coast, from Canada to Mexico, offering illustrated lectures before churches and church-sponsored groups.

Elvira lectures. As she develops her theme, the skilled fingers of Signe draw the inspiring picture that climaxes the point and brings the meaning home to the hearts of the hearers. Last summer the sisters made a two-and-a-half month tour of Europe, the gift of a friend who admired their work.

IN ALL, there are nearly a dozen artists' studios in the little Kansas village. Many of them specialize in some form of religious art. And there are literally hundreds of part-time artists who paint or do craftwork as a spare-time activity.

Altar in children's chapel of Messiah Church, Lindsborg, is the creation of several artists

Lester Raymer made this crucifix, his copy of medieval painting from French cathedral

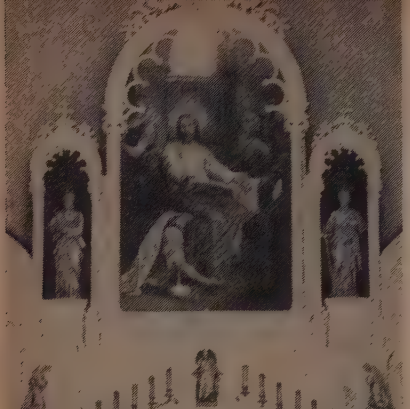
Indirectly, at least, the church is the center of all this community art. Because in the beginning, one man, more than any other, fostered the art that has flourished here for 75 years.

That man is Dr. Birger Sandzen, who came from Sweden in 1894. Until his death in 1954, he was the inspired leader of art in the mid-continent.

In those days, Bethany College in the tree-shaded outskirts of Lindsborg, was a struggling young offspring of the church. It was here the consecrated Lutheran painter came, because to him, education and religion went hand-in-hand.

For 52 years, Birger Sandzen taught art at Bethany College, working with zeal to develop in the youth of mid-America as deep a love for the creation and the Creator as he himself possessed.

Work by Birger Sandzen is included in such institutions as the Library of Congress, New York Public Library,



Tourists always go to see these paintings by Birger Sandzen on Bethany Church altar

Yale Art Museum, Chicago Art Institute, Santa Fe Art Museum, the National Museum in Stockholm, Bibliotheque Nationale in Paris, the British Museum.

Because of the zeal of this man, the department of art at Bethany College developed a national reputation as a school specializing in religious art. Today students come from coast to coast, and return to all points of the U.S. as teachers and artists, where they lengthen the influence of the tradition established in this Kansas town. And in Lindsborg, over 50 per cent of the working artists are former students of Dr. Sandzen.

Included in these are the artist's daughter, Margaret Sandzen Greenough, who specializes in portraiture, and Alba Malm, also a "second-generation" artist, the daughter of another early-day Lindsborg painter. Miss Malm specializes in flower still-life. Also Delores Gaston Runbeck, who has temporarily closed her studio while serving in Chicago as public relations executive of the Augustana Women's Missionary Society. And Anton Pearson, specializing in woodcarvings so individualized that they become collectors' items as soon as they appear.

ONE OF THE STUDIOS that visitors invariably seek out is "The Red Barn" of Lester and Ramona Raymer. In the shady, brick-paved patio that is lined with cement statuary bearing the special Raymer stamp, sits the studio of an artist who has many commissions by churches, Lutheran and otherwise, to his credit.

Specializing in woodcarvings, statues, and metal sculpture, two of his most recent commissions are from Holy Trinity Church in Littleton, Colorado, and Gloria Dei Church in Houston, Texas.

WITHIN THE PAST few years, Lindsborg and Bethany College have become an increasing attraction to tourists who come to see the work that has such a uniquely Lutheran message. They stream through the always-open doors of Messiah and Bethany churches, through the corridors of Bethany College, and through the private studios.

On a larger scale, each year during Holy Week an exhibition of work by local artists and college alumni is held in conjunction with the Lindsborg Messiah festival, which in itself has earned an international reputation for the 400-voice Bethany Oratorio Society's presentation of Handel's Messiah and, on Good Friday, Bach's St. Matthew Passion.

Because of the influence of its music and its art, Lindsborg was in 1944 called by *The Reader's Digest* "The Oberammergau of the Plains." The title is not appropriate. The art of Lindsborg with its distinctly Lutheran flavor is a cultural aspect all its own, and one that is calling much attention to the Lutheran Church as a whole.

alifornia Hospital School of Nursing students receive caps and Nightingale lamp at graduation

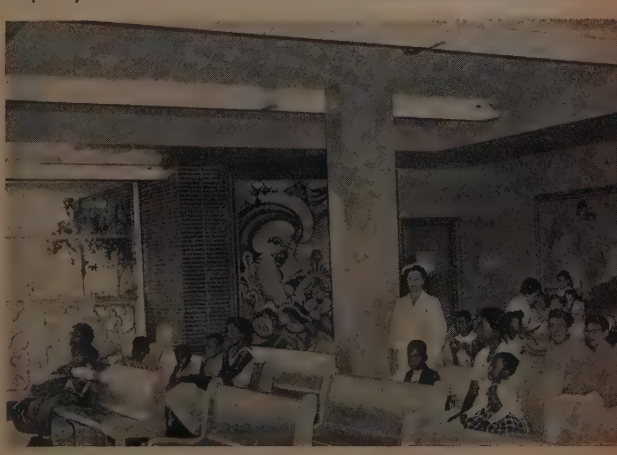
California Lutherans co-operate in providing nedical services and training badly needed by he rapidly increasing population of the state

Hospitals Bear the Lutheran Label

LOS ANGELES—Because Lutheran laymen saw in 1921 the need for providing hospital care a Christian atmosphere, southern California has today three hospitals operated by the Lutheran ospital Society. They have a capacity of 800 beds for adults and facilities for 100 babies.

Co-operation among Lu-eran congregations in outhern California was es-ential to the project. The ociety has the support of 00 congregations of nearly 1 Lutheran bodies. They re represented by a "House f Delegates" made up of 2 laymen and pastors.

The affairs of the society re conducted by a board of irectors whose 18 members neet monthly. Birger Ting-off, a Los Angeles attorney, president. Ritz E. Heer-nan has been general man-ger of the society since its eginnings.



Lobby of California Children's Hospital in Los Angeles

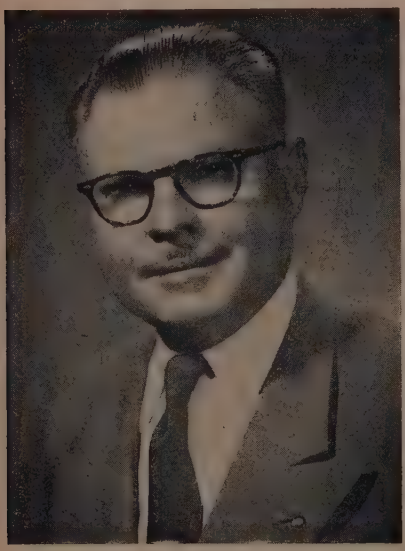
More than 2,000 women serve the society through the women's auxiliary active in the three hospitals located at Los Angeles (California Hospital), Santa Monica, and San Diego (Donald N. Sharp Memorial Community Hospital).

The society also conducts the California Hospital School of Nursing, an accredited school offering a three-year diploma or a five-year degree in nursing. It is affiliated with the University of Southern California and Los Angeles City College. Sixty-three students entered the school this fall.

Clinics are provided for those unable to pay the full cost of medical care. Thousands of persons visit the clinics each year and receive medical attention they might not easily obtain otherwise.

Hospital Chaplain Paul C. Wharton makes his round

Two Lutheran pastors serve as full-time chaplains in the three hospitals and in the school of nursing. Because there is a growing need for pastors to learn more about the ministry to the sick, workshops in hospital chaplaincy are being held every year.



Hospital Society's General Manager Heerman

The present capacities of the three hospitals is already proving to be insufficient. The population of California is sky-rocketing, and more services must be provided to the newcomers. The problem of expansion is constantly before the eyes of the Hospital Society board.

New facilities are being added continuously to the hospitals. More space is being provided. This in turn creates the need for the continued, and rising, support on the part of the Lutheran congregations cooperating in the venture.

Since Lutheran missions crop up on California soil with all the impetus of a vigorously growing state, and with the rapid increase of memberships reported by practically all Lutheran bodies, hospital administrators are confident that the vast resources of Lutheranism will stand back of their effort to make medical service available to all who need it.

Editors Are Improving

Andy's opinion of "The Christian in Action" went up 1000 per cent when the editor accepted his article

By ROLAND E. WOLSELEY

NEVER HAD I SEEN Andy looking so distressed. I knew that his father had been seriously sick. I had noticed also that Andy was beginning to go around a bit with one of the counselors, a good-looking blonde. Maybe this was causing certain disappointments.

Fortunately I didn't have to ask him what was wrong. After climbing up out of his gloom he answered my unexpressed question.

"Remember that piece you helped me write last month?" Andy asked.

I certainly did. In its first version it had sounded like something one of the freshmen had dug out of his collection of D-grade English papers. It dealt with the subject of "Doubt." I could not convince Andy that maybe he wasn't ready for such a vague topic. I urged him to do more work on it.

"It came back," Andy said, with about the same cheerfulness as he'd say: "The chapel burned down last night."

I DID NOT SAY what I wanted to say, which was "naturally." Instead I tried to ease him over this painful stage in every writer's experience.

"Where will you send it next?"

He shook his head. "Dunno."

"Have you made up a list?"

"No. I was so sure *The Christian In Action* would take it that I didn't think it necessary to make a list."

"How about *The Quest?*"

"Maybe. But this experience with *The Christian In Action* makes me think I was right all along. For years I've thought it really a poor magazine. I gave up reading it last fall because it seemed to me so prejudiced."

"But," I protested, "the *CIA* is one of the most open-minded and courageous religious journals we've got."

"Is this what you call 'open-minded and courageous'?" he asked, handing me a letter. It was from Matthew Larrick, editor of *CIA*.

"Dear Mr. Boswell: (it read)

"I'm sorry, but your piece entitled 'Doubt' does not fit our needs.

"Sincerely, ——."

"WHAT'S WRONG with that?" I asked. "He says he's sorry, doesn't he?"

"That's what all editors say. He's just prejudiced. He hasn't the nerve to print my point of view. He ought to change the magazine's name to *The Christian Inaction.* Know what I'm inclined to do? To ask the library to cancel its subscription, or let it run out. We ought not support a magazine of such low calibre. It's not good for our students."

I wasn't much bothered by Andy's revengeful spirit, an attitude he rarely displays. Anyway, I'd known others who were hurt by an editorial turn-down. A person's writing is like his children: he can't stand having his kids abused and insulted by others, although he may mis-

treat them himself. So I went back to the idea of sending the piece to *The Quest.*

Andy said he'd think about it.

"And don't forget the return postage," I warned as I left to go to class.

LONG AGO I learned that it's not wise to ask sensitive artists like Andy what happened—after an occasion like this. If they're clicking they'll soon tell you. If they're not, they resent being reminded of failure. It was so long before I got a report from him that I'd really forgotten about the incident.

Not that Andy told me right out. No, things don't work out as simply as that, usually. What happened, at least a month later, was that one day, taking my usual short-cut through the chapel to my own building, I went down the corridor that leads past his office. As I neared it I heard a voice I knew: that of one of my own religious journalism students. Then came Andy's.

"WELL," HE SAID, "after that I'd put *The Christian Century,* then maybe *Christianity In Crisis.* But none of these can equal *The Christian In Action:* it is the most tolerant and far-seeing of all these church papers."

I stayed out of sight, my ears fanning wider for more. John Meek, the graduate student, then asked:

"But how do you think *The Christian In Action* rates as compared with the denominational publications?"

"I'd say it's even better than such fine magazines as *The Lutheran Reminder, Presbyterians at Work,* or *The Methodist Herald.* None has its appreciation of broad theological ideas."

I walked quickly past the door and on to class. Later I found it pleasant to think about how Andy had changed his mind. But I wanted to know just what had occurred.

SO THAT AFTERNOON I made a return trip, not warning Andy. I asked him point-blank how matters stood with his article. He didn't answer right away, but reached into his desk and produced a letter, signed by Matt Larrick. I glimpsed key phrases: "your revision is excellent" and "scheduling your article for November."

"And what do you think of *The Christian In Action* now, Andy?"

"I suppose you think I'm going to approve it now, since it accepted my article. Well," he said, reluctantly, "I guess I do think a bit better of it."

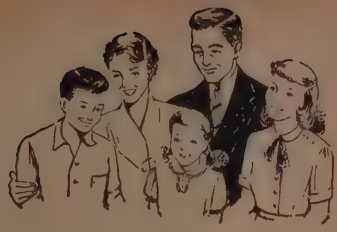
"And that library subscription? Has it been cancelled yet? If it has, your article might not be seen around here . . ."

But I had no chance to finish. Andy was already 'phoning the librarian's office.

✠

"PARDON MY GLOVE" is a well-worn cliché of agonizing politeness. But life has no pardon for gloves. From the one who wraps his hand with artificial barriers to real contact it extracts the extreme penalty: missing the main show, which is always people. The glove-protected soul may take in a few of the side shows but misses the events under the big top.—HALFORD E. LUCCOCK in *Living Without Gloves* (Oxford University Press)

FIVE MAKE A FAMILY:



Spontaneous Invitation

I WAS GLAD that I had promised to pick up Kathy Matteo and take her to the PTA meeting. She seems so well now and is beginning to participate in everything again. Hastily, I corrected myself. She *is* so well now, not *seems* so well.

Certainly seeing things straighten out for the Matteo family is worth all the upset to our family living arrangements while Kathy was ill. And I'm sure that our influence with Tony makes Kathy's adjustment easier. There are many happy Lutheran-Catholic marriages, but they take more effort and understanding than do those where husband and wife have a common faith to help their marriage.

Even so, I doubt whether Dan and I would have had the nerve to "interfere" had Tony been a good Catholic. But at a time when he needed God so much, we couldn't stand by and let him flounder around without knowing where to turn for help. And we weren't bound by the kind of promise Kathy had made at the time they married! What a crazy kind of promise to try to keep! It almost makes a marriage no marriage right from the start.

KATHY WAS WAITING when I stopped. "How smart you look!" I exclaimed. "Where did you ever find such a becoming hat?"

"Made it! That's one of the things I learned at the hospital. It was part of the therapy there and I figured that if it was good for me to make things, I could kill two birds with one stone—give myself a creative outlet and have prettier hats than I'd be able to afford otherwise."

It wasn't far to the school. Women were streaming in from all directions. They always turn out in full force for the November meeting when the children put on their Thanksgiving program.

As I parked, not too skillfully, I realized how easily such a group could be a "pressure group." And sometimes we are, although I'm not at all ashamed of the fact. How would the school board have persuaded the taxpayers to vote the increase for teachers' salaries, if the PTA hadn't gone to bat for it?

DAN AND I had a serious talk about the matter the other day. I had begun to question my own motives and the motives of the organization. With a little encouragement, I might have decided to drop out and confine my activity to the church and its organizations.

"You're just looking for excuses," Dan laughed. "How many times have we had discussion leaders at the church tell us that the social order is the concern of Christian citizens? It's the task of the church to bring God's grace to its members and through them to the people outside the church—at home and all over the world. It is not the job of the church, as a church, to bring pressure on social conditions directly, unless the life of the church is threatened. But it *is* the job of every individual church member in a democratic society to take an active and courageous part in improving things in the local community and in the nation. Being a church member doesn't make a

Christian less of a responsible citizen. It increases his responsibility."

There was no denying his logic. And I was really as ready to be influenced one way as the other. For a while I just didn't know what I ought to do. Seeing so many of my friends going into the school building, I was glad I had decided to stick.

I WAS ESPECIALLY glad when I quite literally bumped into Miss Regan in the hall. I had left Kathy in the assembly room and was hurrying to see whether I could find Miss Fielding, Susie's teacher, before the meeting. Susie had invited her to our house to dinner, but had left the setting of a definite time to me. I wanted to get things settled before the meeting, if possible. Just as I rushed past the seventh-grade room, Miss Regan hurried out.

Smacko! We raced right into each other. In a moment we were steadying each other, laughing and apologizing and explaining. Suddenly I realized I couldn't really explain why I wanted to see Miss Fielding without being rude.

I could not have said that it had been Susie's idea to invite Miss Fielding and that I was just acting "on orders." It wouldn't have sounded right, nor would it have been a valid excuse for excluding Miss Regan from the dinner invitation.

Maybe Miss Regan wouldn't want to come. But whether she would or not, I found myself saying, "And I was wondering whether you wouldn't come with her, if the date suits you? We'd truly love to have you."

Still jolted by our unceremonious encounter, she laughed. Her eyes crinkled so that I noticed what lovely lashes she has, and her lips curved upward, actually showing a dimple. In place of the stern-mouthed, gimlet-eyed young woman I'd met that first afternoon which I still shudder to look back on, here was a pretty girl! "Are you sure you want me? Or are you just being polite?"

THE WORDS were direct, but her laughter was friendly. So was my answer. "Believe it or not, I do! I hope you'll come." I gave her hand a pat and moved on down the hall. "I'll see Miss Fielding and talk to you later."

My arrangements with Susie's teacher were made quickly. We walked back to the assembly room together and I slipped into the seat Kathy was saving for me. The program was just beginning.

I don't suppose the program was any better or any worse than a dozen similar programs, but it struck the right note of thankfulness. I counted my blessings as I watched.

WAY AT THE TOP of the list I put the impulse that had prompted my invitation. Politeness is a habit that is hard to break, even if you try. I had done the thing that has become second nature over the years. Yet I wouldn't have done it if I'd had more time to think.

It's not very likely that God goes around pushing people into each other so that they nearly fall on their faces. Yet if either of us had been two seconds later, our meeting would have been quite different. We wouldn't have been holding onto each other and laughing about our close call. We would have had time to think, to "collect our wits," to be courteous but not spontaneous. I would have thought of all the reasons for not issuing such an invitation, as well as a way to avoid mentioning my reason for being in such a hurry.

I hoped the meeting would not give Miss Regan a chance to change her mind and think of a way to refuse gracefully. I really wanted her to come.

WORSHIP NOTEBOOK

PREVIEW OF NEW SERVICE BOOK *(Continued)*

LAST WEEK we had a sneak preview of the new *Service Book and Hymnal.* Now that the reels have been changed in the projector, the picture continues.

A friend of mine studiously avoids telling an untruth. Even when the truth could be stretched a little bit so as not to offend sensitive feelings, he finds a way honestly to get around such awkward moments. Thus when confronted with a homely infant, he will say with obvious interest, "My, that *is* a baby!" A lot of pastors get the same greetings after services—"That *was* a sermon!" It's one of those neat little expressions that can be interpreted almost anyway you desire. I have the feeling that some people are going to react just the same way to the new book.

For years we've been told that this book will unite Lutherans of almost every North American body in a common worship. After hearing of all of the proposed alternate forms and variant settings, people may begin to wonder, "Won't there be less uniformity than before?"

I must confess that I began to wonder the same thing as I leafed through the little grey-covered "Liturgical Music" pamphlet.

IN THE First Setting (which is based upon Anglican chants) the new *Kyrie* will allow two different musical settings. In response to the petitions of this little litany, a congregation may sing either one melody or another. If the congregation chooses not to use this new *Kyrie* and to retain the one now in the *Common Service Book* it will find the same music that it now knows.

The *Gloria in Excelsis* offers two different melodies. One is the Old Scottish Chant, a form found in almost every book of worship in Christendom. This was the form used at the LWF Assembly in Minneapolis. The other is based upon *Communion Service* by Leo Sowerby. Here, as in other places, the pastor and director of music will have to get together, try both of them and decide which is the one to be learned first.

Between the Epistle and Gradual there is room for variations. Some parishes sing the Gradual for the Day. This is the preferred form. Some sing the Sentence for the Season. In the new book this collection has been expanded somewhat to allow for extra selections and is labeled "Graduals for the Seasons." The rest of our people sing the Alleluia and in Lent, the Lenten Sentence. This little booklet doesn't contain the music for these seasonal graduals, but it does have the Alleluia and the Lenten Sentence. This last will have to be practiced with care since the melody is the same, but the pointing is different.

Preceding the Creed, the rubric says "Then shall be said or sung the Creed." No music is provided. Perhaps it is to be made available. The Creed set to music and sung properly is beautiful.

THREE SEPARATE offertories are provided in the first setting. Two different melodies (one by W. Crotch, the other by J. Alcock) are provided for each. As far as I can determine, neither is the same as the *Tonus Regius* of the *Common Service Book.* The last of these offertories, "Create in me a clean heart, O

God" has also another melody, the popular tune by J. A. Freylinghausen which is the one usually sung in our churches. Here again care must be taken, for while the melody is the same as the one we've known for many years, the pointing is different.

The music for the preface is the one we've known in the *Common Service Book,* with the pastor's portion added. Two melodies for the *Sanctus* are given, the one from the CSB with slight modification in the pointing, and the other a modern composition by Healey Willan. At the conclusion of the new Prayer of Thanksgiving, music is given for the doxology of the Lord's Prayer. The *Agnus Dei* also has two melodies: the first as in the CSB slightly changed, and the second from the 1942 Swedish service. The single melody for the *Nunc Dimittis* is similar to the first tune for the canticle in Vespers of the CSB. And in the Benediction congregations may sing a single Amen to one of two settings, or they may use the triple Amen to the melody based upon that of T. Tertius Noble.

So much for the first setting of the service. Remember that there are two, and here again it will be necessary for the average congregation to study all of the parts and then make its decision. This second setting, which conforms more closely to the chorale melodies of Europe will not be as familiar to the average ULCA congregation as the first.

As I paged through this part of the book I was struck by the frequency with which reference is made to *Swedish Massbök of 1942.* The melodies for the new *Kyrie* (the second is for Lent), the first Offertory ("The sacrifices of God"), the *Sanctus,* and the second *Agnus Dei* are all from this source, and along with other portions of the music in both the second and first settings (but only partially) are the work of Regina H. Fryxell, a member of the Augustana Church.

Of interest, in the light of the brief introduction to this pamphlet, is the note that in the music for the *Gloria in Excelsis* of the second setting, the melody is based upon the metrical chorale version of the canticle, *Allein Gott in der Hoh sei Ehr.* Some of the music, e.g., the settings for the versicles of the Preface, are common to both settings.

A careful study of all the music will reveal many interesting and appealing melodies. To try to describe them here is like reading a cookbook and imagining what the meal will taste like. Far better to pick up this booklet and try your own hand at it.

In the offices of Matins and Vespers much of the music is the same as that of the Common Service Book. In Matins three melodies are provided for the *Venite* and the *Gloria Patri.* The *Te Deum* has two new melodies. It is hoped that one of them will enjoy greater popularity than that of the CSB. Not enough of our people knew this great hymn of praise. When it was sung the result wasn't the exultant expression it was meant to be. The *Benedictus* also has two new melodies. In Vespers the *Gloria Patri* may be sung to one of three new settings and the *Magnificat* and the *Nunc Dimittis* also have two new melodies each.

Will such a collection of variant, not to mention new, melodies confuse us? I think not. Remember that the first *Common Service Book* had two settings for The Service, Matins and Vespers. Over a period of years the use of the first setting became crystallized. With more and more of our congregations taking up the CSB, we soon found that a uniformity of liturgical practice had de-

eloped almost overnight. That will robably happen with the new *Service ook and Hymnal.*

Uniformity may develop among all ongregations, perhaps before we are ware of it, but for congregations with nore advanced musical groups there is o reason why alternate forms cannot ecome appropriate for certain festival mes of the year. We now use a special ntence and *Gloria* for Lent. Isn't it onceivable that the Sunday bulletin in 963 will indicate that the congregation is to use the *Gloria in Excelsis* from one setting and the *Agnus Dei* or the *Sanctus* from another? Thus will be built up among our people, if pastors and musicians will not immediately jump into the closest rut, a truly full and living liturgical practice which allows for various expressions of song and praise. Let's hope that coming generations of Lutherans in America will know and make better use of their new service books and hymnals than we have in the past.

—EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

y EARL S. RUDISILL

Domestic confusion

QUESTION: My sister, husband, and aby, and my father and mother live to-ether. Beth and Bill bought the house, nd Dad and Mother pay them rent—vice as much as the couple are putting nto it. Dad and Mother also pay for lmost all the food. Mother cares for ne baby while Beth sells insurance or lays golf.

Mother is not well. She ought to be aking things easier at her age, but she oes all the work and has to take Beth's riticisms. While she has done many hings for her parents, they have done nuch more for her and her family. For long time every one in the family umped when Beth spoke. Now her word s questioned, and she feels she is being l treated.

She complains to me that Mother is etting hard to live with and Mother grumbles that Beth is irritating. What worries me most is that my mother is working too hard and is being imposed upon. I am sorry that we have been able to do so little to help, because my husband's earnings are not very large.

REPLY: What a complicated and dubious family situation! From this distance, it seems that you and your husband could well stand aside from this family situation. After all, it is not your responsibility—at least, not at present. Go your own way until your parents actually need your help.

Why is your father left in such a complete blackout in this picture? Inasmuch as it is his wife who is in the center of the dilemma, he should be the one to take a stand and move for some adjustment, if he believes she is getting unfair treatment.

Your parents ought to talk the matter out and reach a conclusion. When they have agreed on steps to be taken, they should bring the whole matter to the attention of Bill and Beth. Perhaps the two couples, the older and the younger one, ought to go their own ways. Or, they may be able to reach an agreement on the sharing of responsibility, work, and financial obligations.

JOHN'S FIRST LETTER

Read I John 1:1-10

The beautiful letter known as "First John" may have been written by one of the twelve disciples. It was intended to give assurance to early Christians that they were the possessors of eternal life

WE CANNOT HOPE to understand a letter until we know to whom it is addressed. That is a simple fact to determine in Paul's epistles, since he always names the addressee in his first paragraph. But no such clue is found here. In fact, it is not until nearly the end that we are told that this letter is "for Christian readers only." The letter's purpose is made clear at the same time: "I write this to you who believe in the name of the Son of God, that you may know that you have eternal life." (5:13)

This warns us that its message must not be confused with that of the Fourth Gospel, since the latter was written "that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name" (20:31). In a certain sense, then, this epistle is a sequel to the *Gospel,* addressed to those in whom the latter has had its life-giving effect. It is essential that we keep this dual fact in mind, since obviously it makes a great deal of difference in the way we understand a message whether it is addressed to members of the family or to outsiders.

IN BOTH documents the author is unnamed, although a very early tradition (almost unquestioned until recent times) identifies him as the disciple John, the son of Zebedee. Even to the casual reader, there is manifest similarity in thought and expression between the Fourth Gospel and the three epistles of which this is the first. Until the discovery of the Dead Sea Scrolls, it was commonly asserted that they, unlike the book of Revelation, were more Greek than Jewish. Now that we have additional light on the Judaism of the New Testament era, we are rather impressed by the way in which they are saturated with those ideas and terms that were a part of the common coinage of Judaism. And since the son of Zebedee was a disciple of the Baptist (John 1:35), who lived in close physical proximity to the community of the scrolls, there is today new support for the traditional authorship.

THIS LETTER is a document of massive ideas! There are no local or personal references, no trivialities that might in any way detract from the majestic greatness of God's act in Christ. Quite obviously John had never been warned, "Don't preach over the heads of your congregation." And how grateful we should be.

No one can say "yes" to truth without saying "no" to untruth. John says "no" with emphasis. In his case the false teachers belonged to a group that were later called "Gnostics" (from the Greek verb "to know"). While using Christian language, they denied the full reality of both the creation and the incarnation

By JOHN SCHMID
Pastor of Indianola Church, Columbus, O

nstead they taught that matter was inerently evil. Only knowledge could free ne spirit of man from its material prison-ouse. This knowledge was the possesion of an elite clique only who, possessng it, were largely set free from any noral obligation. It is against this backround that the epistle must be underood.

John's style makes a logical outline lmost impossible, but it may help us to ollow his thought if we think of its rogress as follows:

. God is Light, a fact that determines the conduct of those who believe in him (1:5—2:11)

. God is Righteous, hence there must be a difference between his children and those of the devil (2:11—4:6)

. God is Love, and so God-like love must be a mark of his children (4:8—5:12)

John's introduction (1:1-4) consists f a single complicated sentence. He egins (as Paul did in Ephesians) by oting the manifestation of the eternal fe that is in Jesus in the eternal reality f God. "From the beginning" echoes nd yet penetrates behind John 1:1 and Genesis 1:1. The gospel is no afterhought of the Eternal.

But neither is it to be dissolved into hilosophic speculation. This gift of fe is in a Galilean carpenter, "which we ave heard, which we have seen with our yes, which we have looked upon and ouched with our hands." Having seen his tremendous fact, one could not but testify to it and proclaim . . . the eternal fe . . . so that (others) may have fellowhip with us." The gospel is real; and is too good to keep!

"Fellowship" is a term we modern hristians have greatly debased, reducing it to the size of the coffee cup that seems to have become its symbol. In the New Testament, "fellowship" means partnership, the holding of all in common (Luke 5:10). Its symbols are a living vine (John 15) and a living body (I Corinthians 12; Ephesians 4). All true joy has its origin in this divine fellowship with men (v. 4).

Naturally, the nature of the God who creates the fellowship determines the conditions of that fellowship, and "God is light." What a fitting symbol of his splendor and purity. In accord with the ancient word of the Psalmist (90:8), it suggests the impossibility of human concealment. It also hints that God cannot be self-contained, but must reveal himself.

There is an echo of the vigorous anger of the John who has been nicknamed a "son of thunder" (Mark 3:17) in his, "If we say we have fellowship with him while we walk in darkness, we lie." Blunt speech is indeed called for, since light and darkness are wholly incompatible and can never go together.

To DISCLAIM responsibility for our wrongdoing or to have an easy and complacent conscience about ourselves destroys Christian fellowship, since repentance and humility are its essence. God requires an honest facing of the facts. We must "acknowledge, confess and lament" our sins. Only if we agree with God about our need, can we receive the forgiveness that is so deeply rooted in the unchangeableness and justice of his nature.

God's entire redemptive action in Christ Jesus presupposes that man is a sinner who needs salvation. Only arrogant pride can blind us to a fact so obvious, and pride is able even to make God's act meaningless.

BOOKS

LUTHERANS WORK TOGETHER

As Between Brothers. The Story of Lutheran Response to World Need. By Richard W. Solberg. Augsburg Publishing House. 224 pages. $3.

A characteristic of new organizations is their concern for making history, rather than writing it. This has certainly been true of the Lutheran World Federation during its first ten turbulent years of history-making in world-wide Lutheran co-operation.

As Between Brothers therefore fills a gap in Lutheran history-writing, even though its author terms it "simply a preface to a comprehensive history of the entire movement for Lutheran world unity" that must be written later.

For over three years, 1952-56, Dr. Solberg was one of the LWF history makers. He served as senior representative for the LWF in Germany. The book was written after Dr. Solberg returned to Augustana College, Sioux Falls, S. D., to resume chairmanship of the history department.

Dr. Solberg has tried to pack into 224 pages the story of Lutheran interchurch aid that began in 1918 when the new-born National Lutheran Council sent a five-man commission "to visit Lutheran churches in Europe for the purpose of Christian contact and helpfulness."

From there, *As Between Brothers* goes on to supply data and statistics on the work of the Lutheran World Convention, describes the decline of international Lutheran contacts during World War II, and branches out in a detailed account of what was accomplished by the Lutheran World Federation in its first ten years (1947-57). The account includes last fall's events in Hungary which put new challenges before the LWF.

Dr. Solberg is at his best where he gives close-ups of men in action, such as Dr. John A. Morehead visiting Russia in 1922, or Dr. Sylvester Michelfelder arriving in Europe amid the ruins of World War II to lay the cornerstone for the Lutheran World Federation. Space considerations have forced the author to keep these human-interest flashes to a minimum.

As Between Brothers is definitely a "must" for anyone who needs a reference book outlining the trends toward more extensive Lutheran co-operation. It supplies statistics on the various Lutheran World Service projects, including comparatively small undertakings such as the resettlement of 40 refugee families on abandoned French farms, along with the giant programs of church reconstruction in Europe and resettlement of refugees all over the world.

American readers may be especially interested in the pages that show how Lutherans of other lands, including even such small groups as the Polish Lutherans and the Paris Synod, have sought to contribute to programs that have largely been financed by Lutheran World Action and Lutheran World Relief.

In the description of the establishment of the LWF Department of World Service in 1952 Dr. Solberg quotes a statement by Dr. Paul C. Empie, executive director of the National Lutheran Council, that "only by working together can Lutherans grow together." The book, as a whole, shows how Lutherans *have* grown together by working together.

ALEX LIEPA

New York City

ROAD TO CHURCH UNION

The Quest and Character of a United Church. By Winfred E. Garrison. Abingdon. 238 pages. $3.50.

This is a good title for a good book. Dr. Garrison is an enthusiastic advocate of a united church and he is also a sober churchman who insists that the product be fully recognized for the limitations it must embody.

The brief and pertinent historic survey is especially interesting. Here Dr. Garrison shows how manifestations of unity have so often been the results of pressure, rather

ian spontaneous expressions of a living aith. Both ecclesiastical influence and po- tical force have shaped a kind of unity vhich was almost a denial of Christian rinciples.

The united church, as the author sees it, vill not be united by means of uniformity n doctrine, worship, polity and "orders." Here there must be room for sufficient di- ersity to eliminate the reasons for the divi- ions which mark the various traditions. The primitive test of loyalty expressed in he conviction, "Jesus is Lord," provides an idequate creed. "The members must love one another and feel that sense of brother- iood and mutual concern for one another's spiritual and temporal welfare without vhich no 'church,' whether local, denomina- ional, or universal, can be truly a church. This is the one indispensable element."

To some people, after reading this book, he question may arise of what value a nited church would really be? Dr. Garri- on is no wild-eyed propagandist. He recog- nizes disadvantages, while he is firmly con- vinced of the advantage of the over-all achievement. He recalls that the founding fathers of the United States would have been truly amazed if they had been able to see what followed from their efforts. He believes that a united church concentrating on essentials—liberty, loyalty, mutual love —can be a much more purposeful demon- stration of the church.

WILLIAM VAN HORN DAVIES
Harrisburg, Pa.

DOCUMENTS FOR STUDENTS

The New Testament Background: Selected Documents. Edited, with introductions, by C. K. Barrett. Macmillan. 276 pages. $3.50.

Understanding the Bible begins with his- torical interpretation including the political, social, economic, and cultural backgrounds to any passage. For this approach a great mass of ancient documents provides im- portant evidence, writings by poets and em- perors, inscriptions, papyrus letters, quota- tions from philosophers, rabbinical specula- tions, and jottings from the sects of the day.

C. K. Barrett, English Methodist scholar, who recently wrote a splendid commentary on John, has now brought together a selec- tion of such documents shedding light on the New Testament, connected by pertinent in- troductions, and with notes to explain things where the going is rough. Some of the 235 excerpts he gives have appeared in such sources as the Loeb Classical Library; some have never been readily accessible in transla- tion before. Nowhere else is such a com- prehensive and convenient collection avail- able for the Bible student.

Included, for example, are the *"Hymn to Zeus,"* cited by Paul in Acts 17:28; *"Sacred Manumission Decrees,"* which provide the figure for Christian freedom in Galatians 4-5; and the description by Tacitus of how Nero persecuted the Christians; plus Jewish sources, right down to the Dead Sea scrolls.

Readers can profitably peruse this volume in brief snatches for pictures of the New Testament world; pastors and teachers will gratefully turn to it for the sources to which their commentaries and lesson guides refer.

Philadelphia JOHN REUMANN

The Life and Works of Flavius Josephus. Translated by William Whiston. Winston. 1055 pages. $7.50.

Josephus has been in print a long time, since the Greek-language edition in the first century. The Whiston translation appeared in 1737. The Winston Company has made a clean printing from new plates, photo- graphed from an earlier printing.

This big book includes the *Antiquities, Wars of the Jews,* and a variety of ap- pendices. Josephus, living through the bat- tles which marked the fall of the Jewish state in A.D. 70, was not as objective as present-day war correspondents, but his re- ports of his own times, plus his lengthy re- telling of the whole history of the Jewish people, are an illustrious literary monument.

BOOKS reviewed in these pages may be ordered from the United Lutheran Publication House, 1228 Spruce Street, Philadelphia 7, Pa., or from any of the ten ULPH branch stores.

Ministerium Favors Eighteen-District Plan

Synod Reorganization Takes Another Step Toward Final Goal

THE VOTE WAS 306 to 115 on Nov. 12 in favor of dividing the Ministerium of Pennsylvania into 18 districts instead of the present seven conferences. Delegates voted near the end of a two-day session in which discussion of the district plan was the only item of business. Final action is scheduled at the synod's 1958 convention.

Districts are to include from 12 to 30 parishes apiece. They are to hold at least three evening meetings a year, calculated to increase the participation of laymen in church planning and promotion.

Chief official of each district is to be a dean who is also a parish pastor. He is to be assisted by a cabinet including area representatives in the fields of home, foreign, and social missions, education, stewardship, Lutheran World Action. There is to be one individual from each district on each of the synod's boards.

The district plan had been under consideration four years in a committee led by Dr. William O. Moyer of Philadelphia. It is a new idea in the 210-year-old synod which set up its first district subdivisions in 1783. Opponents of the plan asserted that it is concerned with promotion of the work of boards of the synods rather than with the needs of the congregations. An alternative plan providing for three full-time conference presidents was proposed.

Some argued that changes in the internal structure of the synod are untimely in view of impending merger of the United Lutheran Church with other churches. Synod President Charles M. Cooper, a member of the Joint Commission on Lutheran Unity, replied that, although merger prospects are favorable, the organizational problems of area units of a merged church would require solutions locally.

Dr. Franklin C. Fry represented the United Lutheran Church at the synod convention. He said a church merger might come as early as 1961. The ULC keeps the merger prospect constantly in mind, he said, but cannot suspend consideration of its own present problems for this reason. He did not express an opinion on the district plan as presented in the Ministerium.

The convention was held in St. Paul's Church, Allentown, Pa.

Operation Aged Exceeds Half-Way Mark of Appeal

PHILADELPHIA — "Operation Aged," the Ministerium appeal for the Germantown Home, received a check the other day—payment in full of the quota assigned to a Reading Conference congregation.

It was not the largest check received for "Operation Aged" but it qualified as one of the most meaningful gifts received.

The check came from Grace congregation of the Lutheran Home at Topton—another church-sponsored home for the aging. Members, many of them living on slender pensions or modest allowances, were among the first in the Ministerium to open their hearts and purses in this appeal.

Pastor W. K. Reinert, superintendent of the Topton Home, predicted that "Operation Aged" will be as successful in other congregations as it was in his own.

He said the appeal "represents a real need," and that it will "help not only the Germantown Home, but the whole church will reap some benefit from this endeavor."

Total pledges received until the end of October amounted to $472,000—54 per cent of the $880,000 goal to be raised among congregations of the Ministerium. Individual gifts totaling $90,000 so far have had an important part in the success of the appeal which will run through 1958. All contributions from individual donors are being

edited to the congregations to which they elong.

Greatest effort in securing pledges for the ppeal has been made by the Norristown onference, appeal workers reported. Con-egations of the conference have already edged 58 per cent of the conference goal.

Yeadon Church Dedicated

By CARL W. WEBER

PHILADELPHIA — A contemporary church as dedicated by Trinity Church, Yeadon, ov. 3. The $125,000 building is located ext to the old church of the congregation. Ministerium President Charles M. Cooper ook part in the service. Pastor of the 350-ember church is the Rev. Fuad Nucho, a ative of Jordan and former assistant of r. Edwin Moll in educational and relief ork undertaken by the Lutheran World ederation in the Near East. Pastor Fucho a graduate of Gettysburg Seminary. He came to the Yeadon congregation in 1954.

IMMANUEL CHURCH, Philadelphia, observed its 165th anniversary Nov. 3. Dr. Claude E. Schick, secretary of the Pennsylvania Ministerium, preached at the English service. The anniversary sermon in German was given by Dr. Fred C. Foerster, pastor of Peace Church, Philadelphia. The congregation renovated church and parish house during the anniversary year.

SEMINARS for Christian youth leaders are being held by the Philadelphia Council of Churches, department of Christian education and evangelism, in co-operation with the extension division of the Philadelphia Psychoanalytic Institute. The first six-week session opened Oct. 31 at the Institute of the Pennsylvania Hospital.

THE YOUTH STUDY CENTER will be the meeting place of the Lutheran Ministerial Association of Philadelphia on Dec. 17. Director Preston Sharp of the Youth Center will speak.

October Was Dedication Month at St. John's Church, Mayfair

PECIAL SERVICES were sched-led last month for the dedication f a $400,000 addition to St. ohn's Church, Mayfair (Philadel-hia). With the new educational nits added to the church, St. ohn's plant now covers a full city lock. ULC Secretary F. Eppling einartz and many Philadelphia astors took part in dedication eremonies. Shown in this picture, aken on Oct. 21 after Dr. Rein-rtz had preached in the church, re (back row, left to right) Pas-ors Matthew J. Kerestes, Richard . Bergman, Walter J. Kopper-ann, and Walter K. Schmitt; ront row: Herman D. Fudge, St. ohn's Pastor Carl W. Weber, Dr. einartz, and Albert W. Shu-aker, president of the Philadel-hia Conference. The Mayfair ongregation has 2,100 baptized, ver 1,600 confirmed members.

ULC Secretary F. Eppling Reinartz was a participant at dedication services for St. John's completed plant

PA.: PHILADELPHIA . . .

HOPE CHURCH is the name for the new mission under development in south Wilmington, Del. Developer is Pastor Howard W. Weidemoyer.

BISHOP RAJAH B. MANIKAM of Tranquebar, head of the Tamil Lutheran Church, spoke at Zion Church, Olney, and Trinity Church, Manoa . . . Dr. Edmund Steimle of Philadelphia Seminary spoke at the Luther League Thanksgiving rally at St. John's Church, Overbrook, Nov. 24.

REFORMATION rallies were held at Immanuel Church, Norwood; Zion Church, Olney, and St. Paul's Church, Olney.

Board of Publication Member Elected President of Realtors

PHILADELPHIA—Top post in the United States real estate field, that of president of the National Association of Real Estate Boards, went to Philadelphia realtor H. Walter Graves this month. The prominent Lutheran layman was elected by acclamation at the association's convention in Chicago.

Mr. Graves, a native of Cleveland, Ohio, is vice president and director of Albert M. Greenfield & Co. in Philadelphia. He has held important offices in national and local real estate organizations, was treasurer of the National Association of Real Estate Boards for six years, chairman of the National Industry Advisory Committee to OPA on rent control, chairman of the realtors' Washington Committee, and treasurer of the Urban Land Institute.

A member of Grace Church, Drexel Hill, Mr. Graves served as Sunday school superintendent from 1925 to 1945, was a president of the Lutheran Superintendents' Association, and a member of the board of Gethsemane School of Christian Education, and of the Lutheran Laymen's Movement. He was elected to the ULC Board of Publication for a six-year term in 1956.

H. Walter Graves

ULC layman heads national organization

Shilling to Take Presidency Of Lutheran Welfare Service

By PAUL LEVI FOULK

YORK—Pastor Russell T. Shilling of the West Manheim parish, Hanover, will become president of the York Conference Lutheran Welfare Service Dec. 1. He succeeds Sister Charlotte Weissgerber who resigned in August to attend the University of Pennsylvania's graduate school of social work.

Pastor Shilling is a native of Reedsville, Pa., and a graduate of Susquehanna University and the former Susquehanna Seminary. He was ordained in 1932, served as an army chaplain during the war, and was pastor of the Davidsville and Jersey Shore parishes before assuming the West Manheim pastorate.

One of his responsibilities in the welfare service will be supervision of the construction of the conference home for the aged being built in York.

The conference will conduct a clothing appeal for overseas relief early in December.

Pastor Russell T. Shilling
anover minister to lead welfare service

Conference Elects Officers

THE YORK CONFERENCE elected a new cretary and treasurer at its meeting at St. cob's Church, York-New Salem, Nov. 4. cretary is the Rev. James Nace, treasurer, by L. Geesey. President Kenneth S. Ehrrt and Vice President Howard O. Walker ere re-elected.

Speakers included Synod President Dwight Putman, Pastors J. Bruce Weaver and rthur M. Yeagy, and the Rev. Stephen Han om Indonesia.

Dr. Putman and Conference President nrhart also spoke to the fall convention of utheran women in St. Matthew's Church, anover, Oct. 21.

Dr. Edith Eykamp, missionary to India, as the main speaker. Officers re-elected the women's group included Miss Laura akley, Mrs. Milner H. Bowser, Mrs. homas Heath, Mrs. Hilda A. Peeling, and rs. Edward Adams.

President Harry F. Baughman of Gettysrg Seminary spoke to the Lutheran Men Greater York at St. Mark's, York, Oct. 22.

Building Projects Progress

EDUCATIONAL buildings were dedicated Nov. 3 by Emmanuel Church, Franklintown, and St. Paul's Church, New Baltimore, by Synod President Putman . . . A Sunday school annex was dedicated by St. Bartholomew's Church, near Hanover. Pastor Yeagy participated in the service.

Synod Secretary Ralph C. Robinson spoke at the cornerstone laying for a new church and education unit of St. Mark's Church, Hanover, Oct. 27. The $650,000 project includes church, Sunday school building and parsonage.

ST. PAUL'S CHURCH, Hanover, made an offering of $418 to mission work in Puerto Rico when Pastor Herminio Diaz from Rio Piedras came as mission preacher to the congregation.

Hoover Elected President Of West Penn Conference

By JEANNE WEBER

GETTYSBURG—The Rev. David R. Hoover, of McConnellsburg, was elected president of the West Pennsylvania Conference at the convention held Nov. 5 in Zion Church, Newville. He succeeds the Rev. David Kammerer, of Littlestown.

Others elected were the Rev. Herman G. Stuempfle, Jr., of Gettysburg, vice president; the Rev. Thomas J. Weber, of Carlisle, secretary, and Col. Edwin R. Johnson, of Gettysburg, treasurer.

A 1958 budget of $11,261 was approved. Of this amount $10,751 is earmarked for the Inner Mission program. Dr. Dwight F. Putman, Central Pennsylvania Synod president, spoke.

Inner Mission Expanding

CHAPLAINCY SERVICES have been extended to 25 of the 33 homes and hospitals in the conference area, it was reported by Mrs. Henry T. Bream, of Gettysburg, executive director of the Inner Mission. New referrals average five a month, most of them aged

PA.: GETTYSBURG . . .

persons in need of special attention in homes or institutions.

Ministry to the deaf led by Pastor H. Earl Schlotzhauer, of the Goodyear charge, has been resumed in Carlisle and inaugurated in Gettysburg. The Inner Mission is issuing a newsletter to acquaint all conference congregations with its services.

First Church, Carlisle, is offering elective classes for adults during the Sunday school period. Topics are the Christian view of marriage and the home, religious livin and Protestant beliefs.

United Lutheran Church Women he their convention Oct. 15 in Memori Church, Shippensburg. Speakers includ Gen. Willard S. Paul, president of Getty burg College; Mrs. H. T. Bream, of t Inner Mission; Dr. Edith Eykamp, missio ary to India, and Dr. Harold Dunkelberg supply pastor of Memorial. Mrs. Wal Guss was re-elected president.

(For more Pennsylvania news see pages 42-4

Pastor Nelson Needed a Helicopter to Keep His Speaking Engagement

SKYHOPPING ON REFORMATION DAY

Chicago — Dr. E. Clifford Nelson was a very busy man on Reformation Day. The professor of church history at Luther Seminary, St. Paul, who was director of the Lutheran World Federation Assembly held last August in Minneapolis, was speaker at three Reformation festivals sponsored by 200 churches of the National Lutheran Council in the Chicago area on Oct. 27.

Meetings were scheduled at 3:30 p.m. in North Austin Church on Chicago's west side, at 4:30 p.m. at First Church, Blue Island, on the city's south side, and at 7:30 p.m. at Luther Memorial Church (north side).

Modern Times Require Modern Means of Transportation

Helicopter is waiting as the Rev. Malcolm Shutte (left) bids good-bye to Dr. Nelson. With Dr. Nelso are his son, David, and helicopter pilot Robert Ro

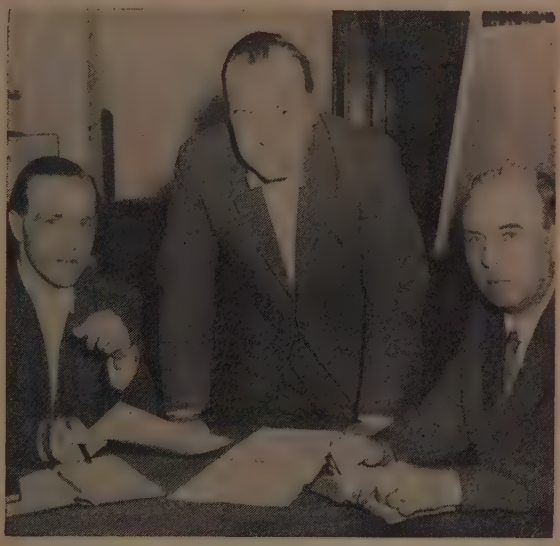
Only chance of keeping all three engagements and beating the heavy Sunday traffic was to use a helicopter. Dr. Nelson was successfully air-lifted from place to place and the program went off without a hitch. All services in the three different locations began as schedule

Theme for Dr. Nelson's addresses was the same as that used for the LWF assembl "Christ Frees and Unites." He said that acceptance of the primacy of Christ is basic to ar consideration of Christian unity: "Whether we talk to Roman Catholics, other Protestants to those within our Lutheran family, if our discussions are to be fruitful, we must find o way behind our separate traditions to the tradition common to us all—to Jesus Christ

uests from Abroad Studied Evangelism in America

ETHODS and procedures wed during the two-year gram of Lutheran evan- m missions just concluded ughout the United Lu- an Church may get a try- somewhere in Germany or ralia. Visitation teams may doorbells in Stockholm Copenhagen, because what ened during evangelism on week in Lutheran con- ations was carefully ob- d by guests from over- who had come under the eran World Federation's ch workers exchange pro- to watch LEM in action. nong them were (see top re) Pastors Helmut Fritz Pomerania, East Ger- , and Walter Reuer from ttemberg, West Germany, n with President George Veirick of the West Vir- Synod (center) during Mountain Top evangelism on at Oakland, Md. Both rs are evangelism-stew- ip directors of their re- tive churches.

rouped in the bottom re are (from left to right) Rev. Ringolds Muziks, an pastor in London, Eng- Dr. Friedrich Feller, a an serving the Lutheran ch of Schleswig Holstein ime as chief of men's the Rev. Edward Tore lberg, pastor of the 12,000- ber Grangarde parish in len; Pastor Kristian Kjeld- d of Copenhagen, for- active in student work; the Rev. Leslie B. Grope Queensland, Australia, pas- of a four-church parish.



Evangelism directors from Germany in Maryland

Observers from Europe and Australia in New York

New Louisville Church Building Partly Destroyed by Explosion

LOUISVILLE—A United Lutheran church building, opened for services Oct. 6, was severely damaged by an explosion and fire two weeks later. Damage to the $231,000 building was estimated at $75,000. It is covered by insurance.

St. John's congregation in Louisville had begun using the contemporary church and Sunday school annex before it was completely finished. Furnishings were already in place. On Oct. 22 Pastor Samuel P. Diehl stopped by the church around noon to check the progress of work on the steeple.

He noticed that the lights behind a huge cross in the front of the nave were burning. He went to the switchboard in the vestibule to turn the lights off. As he flipped the switch, he said, "it was just like a blow torch hitting me out of that switchboard." An explosion, heard blocks away, shook the building and tore open the Sunday school wing. One wall heaved over onto the ground, the bricks still in place. The blast was caused by a leaking gas main.

Fire shot along the high ceiling of the nave, scorching the beams and the chancel. The pastor tried to fight the fire with an extinguisher until the fire department took over. Then he was taken to the hospital for treatment. He was not seriously injured.

It was the second fire in the not yet completed building. Vandals set a bonfire in the church a few days before the first service was held. St. John, a 510-member congregation, was organized 1948. Meetings had been held in a school building.

It may take six months to repair the damage caused by the fire. Other churches were quick to offer help. An Episcopal church, St. Matthew's, offered the use of its building to the Lutherans. Rector Wilfred B. Myll said his congregation would be ready to schedule its services early so that Lutherans could use the church later in the morning.

Photo Courier-Journal and Louis

Blast wrecks St. John's new church

$75,000 damage was covered by insuranc

Synod President Addresses Louisville Reformation Rally

LOUISVILLE—A capacity crowd came t hear Dr. Gerard D. Busch, president of th Kentucky-Tennessee Synod, at a Reforma tion rally held Oct. 27 at the 500-seat Me morial United Lutheran Church. The Re Howard A. Wessling, pastor of Memori Church, and the Rev. Herman Andres, pa tor of Bethany Church and president of th Ministerial Association, were liturgists...

Theme for Dr. Busch's address was "Be come what you are." "We must become ou selves to be what God wants us to be," h said. Then "we may be redeemed, ra somed, restored Christians who will be come, under God's mercy, little Christ working for humanity."

A Louisville pastor, Roger G. Imhoff c Fenner Memorial Church, was preacher fo the first Reformation service sponsored b the Council of Churches in Charleston, In

STERN CANADA

angelism Missions End Saskatoon and Alberta

By E. G. GOOS

DMONTON, ALTA.—Bad weather and the " cut attendances and limited visitation grams at concluding evangelism missions Western Canada last month.

Heavy snow during the Saskatoon area sion (Oct. 6-11) made travel to the mis- for pastors difficult and prospect visit- in the congregations hazardous.

Two weeks later, when the mission came Barrhead and Westlock in Alberta, ners were so anxious to gather in their n before another snowfall destroyed the os that visitation was practically elimin- l except in the towns.

To make matters worse, Regional Di- or W. A. Mehlenbacher fell victim to "flu" and had to remain in bed and ntually fly home. One congregation, cted by the influenza epidemic, withdrew n the mission; another had only three vices. But signs of spiritual gain were lent despite the unfortunate circum- ces under which the missions were held. Weather, a negative factor during the ngelism missions, was a positive factor the Reformation rally in Edmonton, a. Blue skies helped to bring out a ord attendance. Dr. Richard Solberg, fessor of history at Augustana Lutheran lege, Sioux Falls, S. D., spoke on "The ing Reformation" and described the dig- of man as fundamental in an age when world political system is denying any h dignity to man or God. "The family owship of the church stands unbroken, ugh bleeding," he asserted, and "Luther's ance of Emperor Charles V resounds in t German pulpits as the church stands n."

The rally was sponsored by the Edmon- Lutheran Council organized earlier this r among members of church bodies rep- ented in the Canadian Lutheran Council.

A Lutheran laymen's association was formed at a dinner preceding the rally. It will sponsor co-operative projects such as leadership training in boys' work, stewardship and evangelism.

Groundwork for Sector Plan Laid

CONGREGATIONAL committees are preparing for implementation of the sector project for stewardship. Associate Secretary Milton Fiene made a flying trip through the conferences last month, checking on progress and offering help.

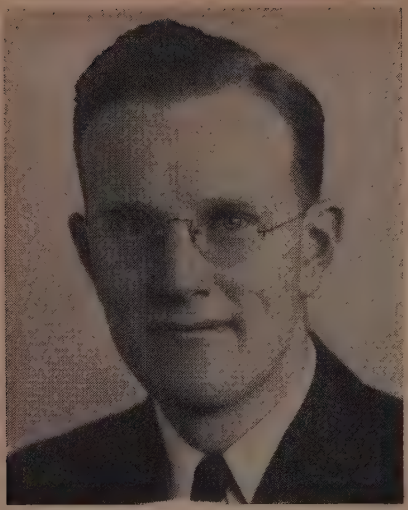
Greatest practical obstacle is lack of records. Laymen are also asking questions on the theological implications of the plan.

Ottawa Church Installs Deaconess

Welcome to Ottawa congregation
Dr. Houser, Sister Betty, Pastor Conrad.

OTTAWA—First parish deaconess to be installed at St. Peter's Church in Ottawa is Sister Betty Swinehart, a graduate of Lycoming College, Williamsport, Pa., and the Lutheran Deaconess School at Ruxton, Md.

Conducting the installation service were Dr. J. Ray Houser, president of Waterloo College, and St. Peter's Pastor Arthur Conrad.



Dr. Robert W. Stackel
A parsonage in Akron is waiting

Stackel to Become Pastor of Holy Trinity Church, Akron

NEW YORK—Dr. Robert W. Stackel who directed the two-year evangelism mission program of the United Lutheran Church, will become pastor of Holy Trinity Church in Akron, Ohio, "no later than Aug. 1, 1958, and at an earlier date if possible." The announcement was made in New York on Nov. 10.

Dr. Stackel is serving as acting director of the evangelism department of the Board of Social Missions. His term will end July 31, 1958. Under his general supervision, 250 evangelism missions were held throughout the United Lutheran Church in the United States and Canada. His successor was to be elected in mid-November.

As pastor of Holy Trinity Church, Dr. Stackel will follow in the footsteps of two prominent clergymen. ULC President Franklin Clark Fry served the Akron congregation from 1929 to 1944 and was succeeded by Dr. Fred C. Wiegman who became president of the Ohio Synod last August. The 89-year-old church of 2,500 confirmed members is presently being served b Assistant Pastor David Gerberding.

Dr. Stackel, a native of Rochester, N. Y and son of a banker and prominent ULC layman, is a graduate of Hamilton Colleg Clinton, N. Y., and Philadelphia Seminar He received an honorary doctor of divinit degree from Thiel College in 1951. Parishe he served include St. Paul's Church, Da ville, and Emmanuel Church, Rocheste N. Y.; and First Church, Pittsburgh. H accepted the evangelism assignment fro the Board of Social Missions in 1955. H office is in New York.

TEXAS-LOUISIANA

President Fry Visits New East San Antonio Mission

By JAMES F. VORKOPER

SAN ANTONIO—A special guest came worship with the youngest mission congr gation under development in East Sa Antonio.

Dr. Franklin Clark Fry, president of th ULCA and head of the Lutheran Wor Federation, spoke briefly at the mission fourth service on Reformation Sunday. H said it was the youngest congregation he ha ever visited, and he was greatly impresse by the response. The mission was equal thrilled with his presence.

Dr. Royal E. Lesher, president of th Texas-Louisiana Synod, also spoke. Th evening, Dr. Fry was speaker at the Refo mation rally of the San Antonio church held in Jefferson High School. His top was "The Mother of Democracy."

Pastor Vernon Pecht, the mission d veloper, started work in July. He reporte 218 attending the first service on Oct. So far 120 have signed the charter membe ship list.

St. Martin's Chapel Completed

HEAVY RAINS made an island out of th new house chapel under construction for S Martin's mission in Sharpstown (Bellaire Streets and homes surrounding it we

led. But the work went on, and dedica-
is set for Dec. 8. The Rev. Manfred
k, Jr., is pastor of the congregation now
ing in Earthman's Chapel, Bellaire.

HE NEW MISSION in Little York, Hous-
has taken the name of Holy Trinity.
or Paul L. Schmiedel is the developer.

. LUKE'S CHURCH, San Antonio (Pastor
es R. Beamer), broke ground for its
sanctuary Oct. 6. It will cost $90,000
seat 425 people. Completion is expected
next Palm Sunday. Synod President
al E. Lesher and Pastor Carl Schneider,
'aith Church, took part in the service
photo).

RACE CHURCH, Snyder, is campaigning
unds to build a first unit church build-
A parsonage was dedicated in Septem-
The Rev. Walter Lentz is pastor.

. PAUL'S CHURCH, George West, is
ly raising a building fund. This was in
lust bowl area in the last few years.

RINITY CHURCH, Victoria, dedicated the
new home in its 106 years of existence.
$314,000 sanctuary and two-story edu-
nal building seats 600 in the nave.
he modern edifice, dominated by a 100-
tower, is designed in the shape of a
and stands near the congregation's old

St. Luke's Church, San Antonio
Outline of a cross on unbroken soil

Trinity Church, Victoria
Island of light against a dark sky

church. The old church will be used as chapel open daily for meditation and for Sunday school classes on Sunday. Stained-glass windows were painted for the new church by John Kebrle, a Czech-born artist living in Dallas.

Trinity's first building, a frame church, was erected in 1853. Services at that time were held in German only.

Present baptized membership of the congregation exceeds 1,600.

Dr. Royal E. Lesher, synod president, was the dedication speaker. The pastor is the Rev. J. M. Schedler.

DR. ELWOOD BOWMAN, of the Board of American Missions, toured the missions of the synod, including the new development in Baton Rouge, La., where a parsonage has been purchased for Pastor Harry Rohwer.

SOUTHERN CONFERENCE Brotherhood met in Ander on Oct. 20. The men of St. Luke's Church, Schroeder, of this parish, started a painting program but ended up with major repairs of the entire property.

Two Conferences Increase Support of Inner Missions

By ROBERT G. SANDER

ALTOONA—Both the East and West Allegheny Conferences voted to increase their support of inner mission work from 50 cents to $1 per communing member in 1958. The action was taken at the annual conventions in mid-October.

Each conference also elected a vice president, a secretary and a lay member of the executive committee, for two-year terms. For East Allegheny these were, respectively: Pastor Victor A. Carlson, of Christ Second Church, Altoona; Pastor Charles A. Chamberlain, of Trinity Church, Juniata, and Emerson E. Crum, of St. James' Church, Huntingdon.

West Allegheny chose, in the same order, Pastor Donald R. Yost, of Holy Trinity Church, Berlin; Dr. F. William Brandt, St. Clairsville Charge, and Joseph Cascio, of Trinity Church, Somerset.

Foreign pastors at West Allegheny Evangelism Mission
Pastors Reuer, Han, Villaverde, Keller, with Dr. Melhorn

Synod Men Hold Convention

TEMPLE EIGHTH CHURCH, Altoona, w host on Nov. 9 to the biennial convention the Central Pennsylvania Synod's Uni Lutheran Church Men. Synod Presid Dwight F. Putman spoke.

AN ASSEMBLY of 3,500 packed Joh town's War Memorial for the city-w Reformation Service on Oct. 27. Bish Reuben H. Mueller, of the Evangeli United Brethren Church, spoke.

Gifts for Allegheny Homes

CHURCHES in both conferences have b pouring harvest home gifts into the A gheny Homes in Hollidaysburg and Joh town. Harvest home teas were held by women's auxiliary at both institutions, w services of blessing for the gifts of food

NOVEMBER is "Clothing Month" for churches of Bedford, Cambria and Somer Counties. Clothes collected during the theran World Relief drive are assemb and sorted at Johnstown for shipment. Rev. George E. Nein, of St. Paul's Chur Johnstown, is co-ordinator of the campai

A BIT of international fla was added to the Evangel Mission in the West Allegh Conference by the presence four pastors from other co tries. They were (*see pho* Walter Reuer, Stuttgart, G many; Stephen Han, Mala Jonas Villaverde, Buenos Ai Argentina, and Ezra Kel Liberia.

Seventy-three missiona preached to members of 75 p ticipating churches. The vis tion phase was carried out 1,667 laymen who made 2, calls. Results were 552 enro in pastors' classes for memb ship; 265 transfers of memb ship, and 122 who declared newal of faith. The Rev. P L. Wagenbach was chairm

(Continued on page 44)

When you give a Bible to someone you love—give the finest!

Oxford Bibles

are traditionally the most beautiful. Unsurpassed in craftsmanship . . . hand bound in leathers of the first quality . . . superb examples of the bookmaker's art, they cost only a little more, and their value far exceeds their price.

Someone special

27x The outstanding Bible of the year a de luxe Bible at an irresistibly low ce. Marrakesh grained Persian Morocco ding, leather lined. Center-column ref- nces, Concordance, new Bible Study ps, 12 pages of colored maps. Numer- other features. 5 x 7⅛, only 13/16" k. In red or black. Only $10.75

Your minister

287x A complete study Bible with center- umn references, Concordance, subject proper names index — yet compact ough to carry anywhere with ease. Red, e, or black French Morocco, divinity uit. 4⅞ x 6⅞, only ⅝" thick. $8.00

The student

01527x A text Bible with legible type of unusual beauty, bound in Oxford's exclusive Marrakesh grained Persian, leather lined. 5 x 7¼, only ¾" thick. $13.50

The bride

01152x Bound in washable white French Morocco over flexible liner, with round corners and silver edges. With Marriage Certificate, gift boxed. 3⅝ x 5⅜, only ⅝" thick. $5.75

Mother and Dad

04689x Large type and the beautiful long-wearing binding make this the perfect Bible for family use. Concordance, subject and proper names index, maps, and Family Record are among its features. Natural Morocco binding, leather lined. 5 13/16 x 8¾, only 1" thick. $18.50

These Bibles are printed on Oxford's famous Ultrathin India paper unless otherwise noted.
Except for the Bride's number, all Bibles have gold edges. All have round corners.
And all contain the complete text of the Authorized King James Version. At your bookseller.

Oxford-America's Gift Bible Since 1675

OXFORD UNIVERSITY PRESS, Inc., 114 Fifth Avenue, New York 11

PACIFIC LUTHERAN THEOLOGICAL SEMINARY
Charles B. Foelsch, Ph.D., President
Berkeley 8, California
THE WORLD'S DEEPEST NEED?
Great-hearted Christian ministers to preach the good news of Jesus Christ
The Voice of the Lord:
Whom shall I send? And who will go for us?
Write today for catalog and application form

Worship with us in beautiful ...
3 services: 8:30, 9:45, 11:00
Sunday School, 8:30 and 9:45
Colorado Blvd. at 18th Ave.
J. Benner Weaver & Alton M. Motter
Co-Pastors
Messiah
LUTHERAN
CHURCH
Denver

IN MIAMI, FLORIDA
St. Peter's
3360 W. Flagler Street
Co-Pastors
Carsten H. Ludder
John R. Taylor
Worship 8, 9, 10 & 11 A.M.
A merger between
HOLY TRINITY
and
ST. PAUL'S
AIR CONDITIONED

U.S. and CHRISTIAN
FLAGS
Beautiful flags in all sizes for Churches, Sunday Schools, Lodges, etc. Available in grosgrain rayon, taffeta, or bunting. Tear out this ad and write for our free catalogue and direct factory prices. Replace needed flags Now. Send for free catalogue today.
REGALIA MFG. CO.
Dept. 25 Rock Island, Ill.

PA.: ALTOONA . . .

Building Chairman Fetterolf, Pastor Row and Pastor Sander at Trinity ceremon

Trinity, Johnstown, Expands

TRINITY CHURCH, Johnstown, celebrate its 70th anniversary in mid-October. Syno President Dwight F. Putman spoke at th special service on Oct. 13, and Dr. Walde M. Holl was the banquet speaker on Oct. 1 in Johnstown First Church.

Trinity Church earlier broke ground fo its new $370,000 church and educationa building. Joining Pastor Harold L. Row in the ceremony were (*see photo*) Marly Fetterolf, chairman of the building commit tee, and the Rev. Robert G. Sander, presi dent of West Allegheny Conference.

JUDGE THOMAS F. LANSBERRY spoke a the banquet of the Lutheran Men's Leagu of Johnstown and vicinity, held Nov. 19 i Trinity Church.

THE REV. WILLIAM R. SMELTZ has re signed from the Jerome-Boswell charge t accept a call as assistant pastor of Ebeneze Church, Columbia, S. C.

ativity Church Dedicates arish Education Unit

By W. R. SIEGART

READING—Dr. Charles M. Cooper, presi-nt of the Ministerium of Pennsylvania, oke at the dedication of the new Sunday hool building of Nativity Church here on t. 13.

This is part of the $195,000 construction d renovation program undertaken by the urch, of which the Rev. Luke S. Sweitzer pastor.

The new building provides a separate om for each department. It includes a llowship hall, pastor's study, committee om, scouts' room and kitchen.

obesonia Renovation Complete

TRINITY CHURCH, Robesonia, has been novated at a cost of $127,000. The new stor, the Rev. Paul J. Henry, was to be stalled on Nov. 24 by Conference Presi-nt Daniel F. Newhart and the pastor's other, Dr. Karl S. Henry of the Board of nerican Missions.

EASTERN BERKS Pastoral Association is onsoring a series of lectures in Trinity urch, Kutztown. Dr. Rodney E. Ring, of uhlenberg College, and Dr. Italo L. de-ancesco, of Kutztown State Teachers Col-ge, are the speakers.

AN INTER-FAITH COMMITTEE has suc-eded in having certain magazines banned

Living Benefits for Lutherans through Life Insurance

Lutheran Brotherhood

mail coupon below

LUTHERAN BROTHERHOOD
701 Second Ave. So., Minneapolis, Minn.
Please send me information on how I can participate in LB's *Living Benefits*.
Name_____
Address_____
City_____ State_____

M.P. MÖLLER INCORPORATED
HAGERSTOWN, MARYLAND

RENOWNED FOR PIPE ORGANS SINCE 1875

Member of the Associated Organ Builders of America

"A truly excellent study of prayer"

—MARGARET T. APPLEGARTH

Reality and Prayer

A Guide to the Theory and Practice of Prayer

By JOHN MAGEE

A solid book that covers the entire field of prayer—adoration, confession, petition, intercession, "problem-solving" prayer, commitment, thanksgiving, mental prayer, and prayer as communion.

At your bookseller $3.50

HARPER & BROTHERS, N. Y. 16

CLARA MAASS MEMORIAL HOSPITAL

SCHOOL OF NURSING

affiliated with

UPSALA COLLEGE

* * *

Send for and use these Seals

Apply now for September 1958

Write to:

Director of Nurses

CLARA MAASS MEMORIAL HOSPITAL

Belleville, New Jersey

Excellent position for casework supervisor with multiple service, extra-synodical agency. Liberal personnel policy. Equitable remuneration. Also opening for parish worker. Write the Rev. F. R. Stoneburner, Executive Director of the Lutheran Inner Mission League, 201 Commercial Street, Dayton 2, Ohio.

PA.: READING . . .

from sale on Berks County newsstands. D trict Attorney Frederick O. Brubaker pron ised a periodic checkup by county detective

Parish Changes Noted

REALIGNMENT of pastoral charges is pr ceeding. The Spies-Oley parish will separa Jan. 1. The Rev. Lawrence R. Tropp w remain at Christ Church, Spangsville, a Zion (Spies) Church will call its own pasto

TRINITY CHURCH, Wernersville, has d cided to call its own pastor. Pastor Byro J. Somers resigned the Wernersville-Vin mont parish to accept a call in the India Synod. The Vinemont church will be assigned to another parish.

UNITED LUTHERAN CHURCH WOMEN the Reading Conference decided to assur full support of Miss Martha Reed, missio ary nurse in Malaya. Mrs. Clifton B. Es bach was elected president at the conventio in St. Luke's Church.

"OUTSTANDING farm family of Ber County" is the family of Mr. and Mrs. Ea H. Rabenold, active members of the L theran congregation of Maxatawny Churc

SISTER ERNESTINE WRBA has been calle as deaconess to Trinity Church, Readin She was trained in the Baltimore Mothe house.

SOUTH CAROLINA

Evangelism in Newberry Shared by Rural Churches

By WYNNE C. BOLIEK

COLUMBIA—Rural congregations had large part in the evangelism mission in Nev berry held at the beginning of this mont Success of the mission week was such th churches said they would adopt evangelis as a year-round program.

The concluding rally on Nov. 3 had UL Evangelism Director Robert W. Stackel speaker.

REFORMATION services were held in var ous centers of the synod. Guest speaker fo

CONVENTION NOTICE

The GEORGIA-ALABAMA SYNOD will hold a special convention at the Lutheran Church of the Messiah, Decatur, Ga., on Dec. 4, 10 A.M., for the purpose of electing a president to fill the unexpired term of the late Charles E. Fritz.

Columbia area was Dr. Paul Empie, executive director of the National Lutheran Council; Dr. Paul Roth, Southern Seminary, spoke in Charleston; the Rev. Ralph W. Hoffmeyer, of Newberry College, spoke to Lutestants in the Piedmont area.

A graduate of Newberry College was leader for religious emphasis week at the school. He was the Rev. Henry A. McCullough, Jr., of Lincolnton, N. C.

At Reformation Church, Columbia, Pastor A. Kenneth Hewitt nailed a Lutheran manifesto to the church door in commemoration of Luther's 95 theses nailed on the door of the Castle Church in Wittenberg.

Sector Plan in High Gear

DAILY NEWSPAPERS and church bulletins in many parts of South Carolina are carrying statements on phases of the sector stewardship program. The campaign is now moving into its last phase.

In numerous churches, congregational dinners have been held, and groups are moving in for the lay visitation part. Enthusiasm runs high.

DEDICATION DAY was observed by St. Matthew's Church, Lexington, on Oct. 13 for the enlarged building. This rural parish has been served since 1952 by Dr. John B. Hoose as supply pastor. In addition to increasing the size of the main church, two wings were built as educational units.

Dr. Karl W. Kinard, president of the Synod, and the Rev. A. W. Ballentine were speakers.

Attending the services was one of two living charter members of the congregation. The church was organized in 1890.

THE REV. KEITH J. BEAM was installed as pastor of St. John's Church, Walhalla, on Nov. 17. Dr. Kinard conducted the service.

THIS GIFT BIBLE MAY HELP CHANGE SOMEONE'S LIFE

Regular reading of the Bible has marked a turning point in many a life. Yet, too often, difficult, out-of-date expressions discourage daily reading.

This Christmas you can give those you love a Bible they'll turn to *twice* as often because it's written in the easy-to-read language of today: the Revised Standard Version.

As this clear and powerful Bible strengthens their understanding of God's Word, it can bring them—perhaps for the very first time—all the help and stimulation the Scriptures offer in these troubled days.

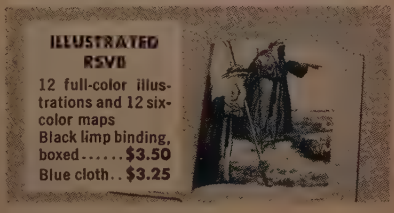
Give your loved ones this magnificent Bible. Truly, it may be the most treasured gift you'll ever give.

PERFECT CHRISTMAS GIFT

Over 5 million people have already turned to this inspiring version of the Bible because it's more accurate, easier to read.

Revised Standard Version

AT ALL BOOKSTORES



SOUTH CAROLINA . . .

THE REV. WILLIAM R. SMELTZ has assumed his duties as assistant pastor at Ebenezer Church, Columbia, Nov. 1. He came from the Jerome-Boswell parish in Pennsylvania. He is a son of Zion Church, Sunbury, Pa., where Dr. Carl A. Honeycutt, now pastor of Ebenezer, once served. will direct Christian education and y work.

Reformation Church, Columbia, has of the oldest members among the Luth churches of the state. Mrs. D. E. Ballen member of the congregation, celebrated 103rd birthday in September.

AREA CONFERENCES on children's grams have been held in 12 different ce throughout the synod. Workers in de ments of children's divisions in the chu were invited to attend. Miss Eleanor Sh synodical director of Christian educa organized the meetings.

A DIFFERENT GIFT . . . TWENTY-THIRD PSALM illuminated in the manner of 13th Century scribes by prominent American artist. Reproduced in gold and four colors on simulated parchment. Size 11 x 14 inches, ready for framing. Unique, quality gifts for the home, Women of Church or Brotherhood. Only $3.00 each postpaid. Satisfaction guaranteed or money back. Order now for Christmas. ILLUMINATED MANUSCRIPTS OF BEREA, BOX ONE, BEREA, OHIO.

WANTED

Director of Parish Education and Youth Activities by large Chicago congregation. Salary determined by experience and training. Write Box 730, THE LUTHERAN.

EXCELLENT COOKBOOK

FROM DANISH KITCHENS. American text and measures. Learn to make those delicious Danish dishes. 16,000 copies sold. $2.00 postpaid. St. John's Lutheran Church, 5515 Phinney, Seattle 3, Washington.

AGENTS!

Sell fast moving, nationally advertised "Spun-Gee" miracle dish towels and other items. Buy direct from manufacturer. Free details. Textile Bag & Specialties, 3338 Frankford Avenue, Philadelphia 34, Pennsylvania.

For quick profits and repeat sales assured, sell Betty Anne Peanut Crunch and Creamy Mints, packed in attractive one-pound tins. Beddall Candy Co., Collingswood, N. J.

8 MISTAKES PARENTS MAKE

Every parent should have this new book about child training. It is free; no obligation. Simply address Parents Association, Dept. 14911, Pleasant Hill, Ohio.

AUTOMATIC SAW FILING AND LAWN MOWER SHARPENING—Earn extra $$$ at home. No experience necessary. Free book. Kermit Foley, 3300 N.E. 5th Street, Minneapolis 18, Minnesota.

—CHANGES OF PASTORATE

NEW JERSEY

JACOBSEN, GOTFRED C. To Zion Evang Church, Oldwick.

NORTHWEST

PAULING, CHANDLER F. From St. M Church, Minneapolis, Minn. To H lock, N. C., chaplain.

OHIO

BUCHHOLTZ, LUTHER E. From Bel parish. To Emmaus Church, Clevela

BUSSABARGER, RUSSELL. From Our S Church, Lancaster, Ohio. To Mul Home, Ind., superintendent.

GLADFELTER, CARL S. From Zion Ch Wakefield. Retirement.

JOHNSON, DANA H. From Fourth Ch Springfield. To field director, Luth evangelism missions.

LECKY, HUGH F., JR. From St. J Church, Findlay. To St. Matth Church, Darrtown, and Faith Ch Oxford.

MUELLER, L. PAUL. From Rural V parish, Pa. To Holy Trinity Ch Canton.

RIGGLE, ARMA G. From Pleasant City ish. To Baltic parish.

SCHMEDING, ROBERT W. To St. J Church, London.

PACIFIC

FURMAN, WILMER F. From Vermont Ore., mission developer. To C Church, Portland, Ore.

IER, HAROLD J. From St. John's
urch, Gardena, Calif. To First Church,
Bernardino, Calif.

CH, RICHARD O. From Trinity Church,
nhattan Beach, Calif. To graduate
ly.

CARL E. From McClure parish, Pa.
Luther Memorial Church, Fresno,
if.

DECEASED

E REV. DAVID H. FREDERICK, 72,
Nov. 3 at Bethlehem, Pa.
tor Frederick was a native of New
lem, Pa., and a graduate of Muhlen-
College and Philadelphia Seminary.
served the Audenried-Beaver Meadows
and was later pastor of St. Stephen's
h, Bethlehem (1926-1957). He re-
from the ministry last September.
is survived by his wife, the former
G. Rhoads, and a son, David.
eral services were conducted Nov. 6
Stephen's Church, Bethlehem, by Dr.
es M. Cooper, president of the Penn-
ia Ministerium, and the Rev. Earl R.
er.
rment was at Reading, Pa.

E REV. CARL HENRY KEMPER,
ed Oct. 31 at Fremont, Neb.
tor Kemper was a native of Atchin-
ounty, Mo., and a graduate of Midland
e and Central Seminary.
served congregations in Paxton, Suth-
, Hildredth, Gothenberg, and Hardy,
He retired in 1953.
tor Kemper is survived by his wife,
rmer Iva Butt; his mother, Mrs. Mary
er, Tarkio, Mo.; four brothers, Henry,
h, Herbert, and Ernest; and three sis-
Mrs. Ed Nelson, Mrs. George Bette
Miss Bertha Kemper.
eral services were conducted at Salem
h, Fremont, Nov. 4, by the Rev. Fred-
D. Boldt and at St. John's Church,
oro, Mo., by the Rev. F. W. Nolte.
ial was at Westboro, Mo.

CINDY SUE DOES EVERYTHING!

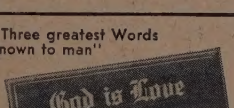
ALL THIS INCLUDED:
- Ballerina Tutu
- Blouse • Skirt
- Shortie Nightie
- Raincape • Sun Visor • Leotard
- Toreador Pants
- Coolie Hat • Purse • Pair of Pearl Earrings & Matching Bracelet

- She sits, stands, sleeps, dances.
- Assumes authentic ballet poses plus hundreds of lifelike positions.
- Fully jointed, even at the waist.
- Turns freely in all directions.
- Full pony tail rooted Saran hair.
- New type 100% virgin vinyl body & head, soft yet firm; nearest thing to natural skin ever invented.
- Completely washable, soap and detergent won't harm her.
- Unbreakable construction.
- Wears high heels, ballet shoes and wedgies. ©1957 P. J. Hill Co.

From the moment Cindy Sue steps out of her own traveling case, she'll walk right into your heart. She is sweet and demure, a perfect little lady who is as talented as she is beautiful. She loves to wash, dance and dress. She can spend hours with you combing and setting her long rooted Saran hair. Best of all, delicate as her beauty is, the roughest play of the smallest tot won't hurt her. Sue comes to you in a beautifully designed dress completely tailored to perfection, including the finished buttonholes and buttons. Cindy Sue means endless hours of wholesome play and companionship for every girl, big or little. Order now at this amazingly low price.

100% MONEY BACK GUARANTEE!
P. J. Hill Co., Dept. G-139 884 Broad St., Newark 1, N. J.

"Three greatest Words known to man"



$1 gift wrapped and mailed

. . . in golden letters stamped on rich natural walnut. Size 6" x 1¾"—for standing on desk, night table, hang on wall, or clasp to the inner sunvisor of your car. Also available, same size plaque with "The Lord Is My Shepherd."

STUART SIEFKEN
107 Westchester Square, Bronx 61, N. Y.

WANTED

Youth Worker in St. Paul, Minnesota Lutheran Church. Write StP. c/o THE LUTHERAN.

IN CONCLUSION

PEOPLE HAVE BEEN casting curious glances skyward this fall. They've been looking for a new star—the sputnik, Russia's earth satellite.

Looking upward is good, but a lot depends on what you see and how you react to it. Ancient astrologers searched the skies to foretell the future. They were frightened by anything unusual. Some of our sputnik-watchers seem to have followed the pattern of those ancients—even to the point of being scared half out of their wits by the Russian achievement. They've prophesied every imaginable kind of doom because Soviet scientists were the first to send a few pounds of plastic and metal around the earth. Atheists have even compounded more of their usual illogical conclusions to proclaim that this proves that man created himself.

RUSSIA'S second man-made moon reached about 1,000 miles into space. That sounds impressive until you remember that the real moon is 240,000 miles away. Mars, our nearest planetary neighbor, is 230 *million* miles away. And this whole solar system of ours is only a drop in the bucket of the known universe. The star nearest our sun is 24 *trillion* (24,000,000,000,000) miles distant.

In terms of these distances, man's achievement pales. God isn't threatened by these little kites we fly. The psalmist looked up and saw the heavens proclaim the glory of God. If the sputniks make us look up, perhaps they'll help us see it, too.

We dare not belittle the scientific advances of the Russians. They've made atom bombs and other weapons so well that a world war now would destroy everyone who took part in it plus a lo of innocent bystanders. We live in wha Winston Churchill called a "balance o terror." That in itself ought to sober ou thinking and double our efforts for worl peace.

Until we have a sound basis for inter national understanding, we have n choice but to keep up our armamen Some experts have hinted that nex month the U.S. will launch its first sput nik (that's a word that's sure to find it way into our dictionaries). Advent woul really be a good season for such an event It could remind us that many years ag men were amazed and awed by a bril liant new star. To them, however, i was not a sign of terror and destruction It was a symbol of hope.

THE USE of scientific knowledge t arouse fear and threaten ruin doesn't fi our ideas of what this world should b like. While Soviet scientists were concen trating on their sputnik, others produce vaccines that helped conquer dread polio medicines that helped control tuber culosis, antibiotics and a host of othe life-giving things. Such achievement dwarf purely military exploits.

Fortunately, we still have a choice. W can direct our efforts toward destroyin this world or we can build toward broth erhood and peace.

When the first U.S. satellite soars int space, it ought to be sent forth with th prayer that it will lead men to look up ward and see their hope. Maybe w ought to dedicate it as a new Advent star to hold a promise instead of a threat Then it will show that free men are will ing to take the great risk of devoting thei skill, intelligence and energy toward th betterment of mankind rather than to ward its destruction.

—ALBERT P. STAUDERMAN

Perfect Christmas Gifts

Colorful quality gifts. ¾-inch Lutheran Emblem in black, red, blue and white, hard-fired enamels on a durable rhodium, non-tarnishing base. "I AM A LUTHERAN" is engraved on reverse side.

Girl's snake chain bracelet with emblem (NMC3244) **$3.30 tax inc.**

Colored Lutheran Emblem cuff links for boy or girl (NMC3263) **$3.30 tax inc.**

Men's "shortie" alligator clip tie holder with enameled Lutheran Emblem (NMC3240) **$3.30 tax inc**

Lutheran Emblem with 18" matching neck chain (NMC3222) **$3.30 tax inc.**

Lutheran ¾-inch enameled emblem only (NMC3210) **$2.20 tax inc.**

Please add 5c on the dollar for postage on cash orders. Add State Sales Tax where it applies.

UNITED LUTHERAN PUBLICATION HOUSE

1228 SPRUCE STREET, PHILADELPHIA 7, PA.

22 W. Madison Street
Chicago 2, Ill.

610 Wood Street
Pittsburgh 22, Pa.

1233 Hampton Street
Columbia 1, S. C.

. North Avenue
timore 2, Md.

3103 W. Sixth Street
Los Angeles 5, Calif.

17 Park Place
New York 7, N. Y.

219 W. Sixth Street
Austin 61, Texas

Locust Street
Moines 9, Iowa

11 Arzuaga Street (P.O. Box 335)
Rio Piedras, Puerto Rico

237 King Street W.
Kitchener, Ont., Canada

The Library
Pacific Lutheran Seminary
2750 Marin Ave
Berkeley 8 Calif
Free

Shopping

or year-round givi

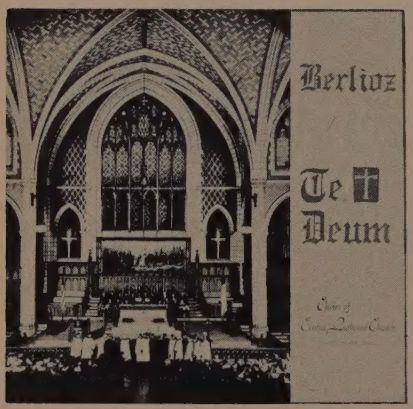
Te Deum by Berlioz

Widely acclaimed by lovers of the finest in church music. From its opening, "Thee God We Praise," to the fi "Thou Shalt Come to Be Our Judge," the oratorio can be a profound worship experience for the listener. T hundred adult voices, children's choir of 300, brass choir, tympani, and organ were involved in the productio Translated into English and directed by Frederic Hilary. 50 minute, 33 1/3 L.P. record. **VSG8D** **$3.**

The Golden Treasury of Hymns

This album is intended to familiarize children with the hymns they will sing in church. Equally useful in t home. The record chest contains eight 78 rpm unbreakable records. Included in the 32 favorite hymns ar "We Gather Together," "Praise God from Whom All Blessings Flow," "Holy, Holy, Holy!" "O Worship the King, "My Faith Looks Up to Thee," "A Mighty Fortress," "I Love to Tell the Story," "Stand Up for Jesus," "Jesus Calls Us," "Come Thou Almighty King," "Jesus Loves Me," "Now the Day Is Over." **VSG3RC** **$3.9**

Add postage at the rate of 5c on the dollar



UNITED LUTHERAN PUBLICATION HOUSE

1228 SPRUCE STREET, PHILADELPHIA 7, PA.

22 W. Madison Street, Chicago 2, Ill.
1233 Hampton Street, Columbia 1, S. C.
3103 W. Sixth Street, Los Angeles 5, Calif.
219 W. Sixth Street, Austin 61, Texas
805 Locust Street, Des Moines 9, Iowa

610 Wood Street, Pittsburgh 22, P
31 E. North Avenue, Baltimore 2, M
17 Park Place, New York 7, N.
11 Arzuaga St. (P.O. 335), Rio Piedras, Puerto Rico
237 King Street W., Kitchener, Ont., Can